

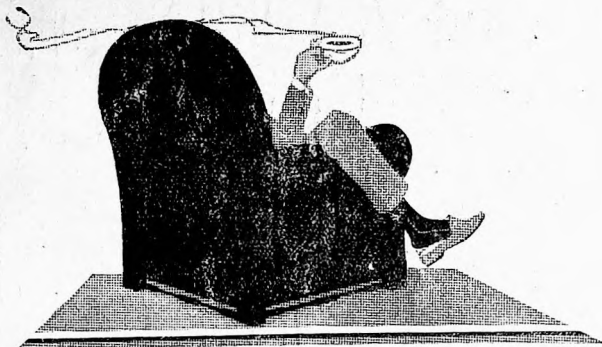
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1936*

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Appointed by the National Adult School Council.

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Note.—Comments and suggestions with reference to this Handbook and subsequent issues will be welcomed, and should be addressed to Miss Alice Robson, Redesdale, Almondbury, Huddersfield.

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THIS issue is the twenty-sixth in a series of annual Lesson Handbooks. The first eight issues (1911-1918) were each entitled "The Adult School Lesson Handbook." These are all out of print. Later issues have been as follows :

- 1919. LIGHT AND FREEDOM. (Out of print.)
- 1920. LIFE'S ADVENTURE. On sale at 1s. net.
- 1921. NEW LIFE. Cloth Boards, 2s. 6d. net.
- 1922. PERSONALITY AND POWER. (Out of print.)
- 1923. THE UNFOLDING PURPOSE. Cloth Boards, 2s. 6d. net.
- 1924. EVERYMAN FACES LIFE. (Out of print.)
- 1925. THE SEARCH. (Out of print.)
- 1926. FULFILMENT. Cloth boards, 2s. 6d. net ; limp cloth 1s. 3d. net.
- 1927. THE LIFE WE LIVE : and other Studies. Cloth boards, 2s. 6d. net ; limp cloth, 1s. 6d. net.
- 1928. THE WORD IN THE WORLD. Cloth boards, 2s. 6d. net ; limp cloth, 1s. 6d. net.
- 1929. THE WIDE HORIZON. Cloth boards, 2s. 6d. net ; limp cloth, 1s. 6d. net.
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FROM THE WRITERS OF THIS BOOK TO THE USERS.

THIS Handbook sets out to present our Adult Schools with subjects for their study and with notes such as will best help them in the work of the year.

We whom you have asked to do this work know that you look to us to guide your thoughts into the best channels; to guide them—not to force them. You would resent any attempt on our part either to dictate your course or to regiment your opinions. But we know that you do look to us for guidance, because you do not take it altogether amiss when we ask you to follow a difficult course though your natural wishes might have led you to prefer an easy one. Our needs go deep while our wishes are often only the surface desires of the moment, and you look to us to direct you to the deeper things.

While we have been getting this book together and, section by section or lesson by lesson, have reviewed its contents, we have realised the variety of our Schools. There are wide differences in type among our members; there are even wider contrasts in the character of the help and leading available to them. This means that lessons which will meet the needs of some Schools must prove unsuited for others. We cannot give you a book of fifty-two lessons and bid you use it in confidence that for each week of the year each and every School will find a suitable subject. We have therefore given you in this book some sixty-six lessons and we have presented them undated, asking you to choose from among them the fifty-two most appropriate for the particular needs of your own School.

We give a general title to the book, and most of the sections fall well within its scope. But we ask you not to press the idea of a general theme unduly, because the subjects for your twelve months' thought should provide a "mixed diet." When you come to make your selection from among the subjects in this book, we ask you to remember that a good diet must be a mixed diet.

You may find that you want to expand some of the sections we have given, perhaps to make a four-lesson section into eight lessons—and why not? But, when we were asked by one of you to give all our Schools twelve months' study of Unemployment, while another asked for twelve months of Bible Study, our reply to both was the same. Our aim is "to make and develop men and women and to teach them the art of life": and that calls for a "mixed grill."

Here is our book: we send it out with our greetings and our wishes for the progress of our work. So now to your programme-making.

On behalf of the members of the Lesson Handbook Committee,

A.R.

W.A.V.

BOOK REFERENCES.

As usual, this Handbook contains a large number of book references. It would be lacking in one substantial respect if it did not. Those references are intended for selection and use according to individual taste and available time, and specially in relation to library facilities. Public and County Libraries, with the backing of the National Central Library, now provide great facilities for access to books that would otherwise be unobtainable owing to expense; and their Librarians may be relied on to welcome demands made on them and their stocks of books.

THE FELLOWSHIP HYMN BOOK.

The references to "Suggested Hymns" throughout this book are to those in the two current editions of *The Fellowship Hymn Book*. Whilst *The Fellowship Hymn Book (Revised Edition)* is rapidly replacing the earlier *Fellowship Hymn Book and Supplement* in Adult School use, some time must elapse before the older edition drops out of use. It is for this reason that double references are given. "*F.H.B. (new)*" refers to the Revised Edition, and "*F.H.B. (old)*" to the older Hymn Book and Supplement. Particulars as to editions and prices will be found in the advertisement pages at the end of this Handbook.

PERSONALITY IN THE MAKING.

AN INTERVIEW

Between four Adult School members and a member of the Compilation Committee of this Handbook.

JOHN SECRETARY : You have made one great change in this issue of the Handbook, and I'm wondering just why you have made it and what effect you think it is going to have. I mean by not dating the lessons so as to make a definite course of study for a full year.

COMMITTEE MEMBER : As to why we have made the change, let me say this : We know that many Adult Schools have taken each Handbook as it has appeared and have been glad to work steadily, week by week, through each year's course. To use a term that is fairly common, they have been "loyal" to the Handbook.

J.S. : I shouldn't call it "loyalty," but let that pass. My School happens to be one that has made that kind of use of the Handbook, so you will realise my desire to know your reasons for change.

C.M. : Well, there are many Schools like your own in that respect. There are others who have fretted at what they have been offered for a year's course of study. Some have asked for more lessons on Music, or Literature, or International Affairs, or Social Problems, or the Bible, or matters of conduct, and so on. The Compilation Committee have, for years past, aimed at trying to meet the greatest common needs of all Schools. To put it another way, we have tried to keep to the middle of the road, with the main body of the Movement, without losing touch with either wing—those who want "all this" or "all that"—all Biblical or all non-Biblical. We have never desired or attempted to limit the liberty of any School to do just as it wished with the Handbook and its own programme. What we have now done is to throw on each and all Schools more responsibility in the matter of programme-making ; and we have done that because

we think it is the best way to meet difficulties that have been pointed out to us.

J.S. : And thereby you have created fresh difficulties for some of us !

C.M. : Well, yes. But you aren't grumbling about that, I hope !

J.S. : Yes, I am ! As Secretary of our School, I find programme-making a tough job when it means just finding the lesson-openers, without having to choose the subjects.

C.M. : But won't it help your School to get a Syllabus Committee together ? You—or should I say, your Syllabus Committee ?—know your members, their interests and their circumstances. It is in the light of that knowledge that your programme for a quarter, or a whole year, should be made up. Better still if the whole School membership will go into committee and agree to a programme compiled from what we offer, with, perhaps, yet other subjects sandwiched in where it is thought desirable.

JAMES POLITICS : In spite of what you said just now, I still feel that we ought to have more than four lessons on Unemployment. In fact, I'd have liked a full year given up to it.

C.M. : Have you ever studied the list of "Adult School Aims" given in every year's Handbook ? Your suggestion would help towards the fulfilment of Aims 5, 6, and 8, but some of the others would have to be left severely alone. Besides, is not there something to be said for giving the mind a holiday from immediate and pressing cares ? If we make the acquaintance of such a man as Edward Wilson, we may seem to be travelling a long way from the problems of our own country and time, but if we can catch something of his spirit of devoted service, we shall become more effective in our work for our fellows and perhaps see a bit more clearly how things might be put right.

FATHER WILLIAM : What I don't like about this book of yours is the amount of space you've given to children. Our School won't want to talk about kids for weeks on end !

C.M. : Have you forgotten what it felt like to be young ? As citizens, we're all responsible for seeing that each generation gets a better start than the last one had. When you come on to the lessons on the International Outlook, don't forget how war wastes the promise of youth—but the play, " $X = O$," will bring that home, better than anything I can say. I hope you'll read that, or better still, act it.

TOM LIVEWRIGHT : I shall encourage my School to pick out the Bible lessons. Our members hear enough about things like unemployment during the week, and they come to School to get some nourishment for the spirit.

C.M. : If your School agrees to do a bit of concentrated Bible study this year, so much the better, but I don't think you will find it any easier or more restful than the intensive study of any other subject, and personally I'm not sure about the spiritual nourishment. I am afraid it is possible to study the Bible in such a way as to get no spiritual food out of it whatever, although if we come to it rightly there is a wonderfully rich store. Someone has said " the determined and effective pursuit of knowledge is a spiritual quest," and I don't believe we need limit that pursuit to Biblical, or indeed, any other kind of knowledge. It's the *seeking for truth* that enriches personality.

J.S. : Now as to the title, " Personality in the Making." Do you suggest that all the series bear very directly on that subject ?

C.M. : No, not quite that. But you may take it that that was the general idea we have had in mind in compiling this book. You will find that the matter of developing personality, and the factors that help to make or mar such development, constitute a theme running through the whole of the subjects. But we would like you and others to accept that as a general title, without feeling that every subject should have specific reference to it.

J.S. : I've still got my syllabus on my mind. Can you suggest any way in which we can get more of our members to be willing to act as lesson-openers ? We always allow the opener twenty minutes and then throw the subject open for discussion.

C.M. : Don't we all tend to get into ruts in our School procedure ? An unvarying routine of " opener and discussion " may be rather a deep rut. Some lessons can quite obviously be well handled in that fashion—the lesson entitled " Courage, or Safety First," is a good example. But in other cases it is much better to give your opener as much time as possible to lay the matter fully before the class and then for members to question him, so as to get out of him as much more as they can. Or take one of the biographical subjects. Those members who have read the " lives " of Martin Luther, or Edward Wilson, or some other man or woman, should be put into the position of " teachers," from whom the other members may hope to learn. The subject of " Grieg " and his music calls for piano, gramophone and song rather than for much discussion. And the big question of " Unemployment " calls for real study of all that is involved in it, and not merely for lamentation or condemnation. As to such subjects as those under the title of " Personality and Fatherland," happy is the School where members are willing to " sit at the feet " of someone who knows and appreciates " this England "—or Scotland or Wales—and to appreciate what they have to say about its beauty, its making and its history. You may find it

easier to get lesson-openers if you can promise forty to forty-five minutes to an enthusiast, and some of your younger members may be brought forward if they find they can serve the School by operating a gramophone or giving a short paper on one of the biographies. If you want just a hint for dating some of your lessons, the one on Grieg can be well taken at Easter, and the old morality play, "Everyman," will make a splendid finish to the year's study. And one last suggestion: please consider the desirability of making up a definite programme for the first quarter of the year, with a provisional programme for the remainder. Then, in a couple of months' time, you may find yourselves better placed to settle details for later months.

Section I.

Creation—A Study in
Beginnings.

NOTES BY MARY TAYLOR, M.Sc.

I.—“IN THE BEGINNING.”

Bible Reading : Genesis i. 1 to 2. 3.

Book References :

Creation Stories of Genesis. A. Gordon James. (Student Christian Movement. 2s. 6d.)*The Century Bible: Genesis.* (Nelson. 3s. 6d.)*The Book of Genesis in Colloquial English.* (N.A.S.U. 1s.)

Suggestion for Prayer :

Prayers of Fellowship, p. 27, No. 3. (N.A.S.U. 6d.)

Suggested Hymns :

F.H.B. (new) : 52, 375, 380.*F.H.B.* (old) : 37, 116, 261.

Aim of the Lesson : To recognise the enduring value of the Genesis story.

Notes on the Lesson.

1. Method of approach.

We are to consider to-day an old story of beginnings to see whether, in spite of all the time that has elapsed since it was written, in spite of all the knowledge that has been gained, and the change of outlook that has resulted, there is not in it some great truth as full of meaning for us as for the men and women for whom it was written. If we want to appreciate the story, we must try to let our thoughts go back through the centuries and look at it, not from the standpoint of our modern ideas, but from that of the age which produced it.

The purpose of this lesson will be missed if the time is mainly spent in contrasting the Genesis story of creation with that told by the scientist to-day. We shall consider the scientists' Genesis in the next lesson and we shall miss the value of the Bible story if our main concern is either to harmonise it with modern science or to discard it as worthless and outdated because not scientifically true. Let us remember that the aim of the writers was essentially religious. What interested them above all things was God and man's relation to him. Let us remember, too, that the writers were poets using a poetic form and were more concerned to teach a moral lesson than to record actual facts.

2. The story.

The story is an attempt to answer the questions men have asked in all ages. How did the earth come into being? Who made the sun, moon and stars? How did life begin? Think of men trying to answer these questions about three thousand years ago and without our scientific knowledge or scientific method of approach. The early literatures of many races contain myths which attempt to give the answer. The Hebrews had their story, handed down from one generation to another. It was probably influenced by currents of thought and tradition in Babylon before and during the Exile. In the series of lessons on "The Invisible God" (Lesson Handbook for 1935) we saw how, when the Hebrews settled in Canaan, they were influenced by the people already there, how they absorbed some of their culture, worshipped at their high places, and tended at times to adopt their gods along with their own Yahweh.

Over a long period of years Babylonian influence was very strong in Canaan, and the Babylonians had a myth in which they tried to answer the question as to how the world came into being. It told of a primeval chaos, "before the sky was called heaven or the earth had a name." In the midst of the heaven the gods were created, but there was constant conflict between them, and a lower deity, Ti'amat, whom none could subdue. At last a champion, Marduk, was found, who entangled Ti'amat in his net, overwhelmed her with a hurricane, and finally killed her. He split her body into two halves. One he fixed as a covering for the heaven, and from the other he made the earth. Later he fixed the sun, moon and stars and ordained the years. Then, from his own blood and bone, he made men to inhabit the earth.

A comparison of this story with the Genesis one shows that both begin with primeval chaos, in both the waters above are separated from the waters below by a firmament, and both give similar accounts of the creation of sun, moon and stars. These similarities suggest that the two stories have a common origin.

If we can recognise this and at the same time recognise the wide difference of treatment, we shall probably be better able to appreciate the religious significance of the Genesis story.

3. Two Creation stories.

The Book of Genesis gives us two distinct stories of creation. The one taken for the Bible Reading, though appearing first in the book, is considerably the later in date. It belongs to the period after the Exile and was probably compiled about 500 B.C., nearly 100 years after the time of the prophets Jeremiah and Ezekiel, and at about the time of Haggai and 1 Zechariah (ch. 1-8). The other story (Genesis 2. 4b-25) dates probably from the end of the ninth or the beginning of the eighth century before Christ. A comparison of the two shows not only differences in detail, but a marked difference in style. The earlier one (Genesis 2. 4b-25) is much less formal and more concrete and gives a more childlike and human conception of God. He speaks and acts like a man and walks with man in the garden in the cool of the day. In the later story (Genesis 1. to 2. 3) God is more remote and majestic. The whole conception, though not so fresh, is grander. The two stories are separately printed in *The Book of Genesis in Colloquial English*, translated by Professor T. H. Robinson (N.A.S.U. 1s.), which should be consulted.

If we think again of the series of lessons on "The Invisible God" we shall appreciate the reason for the difference between the two stories. Between the years 800 B.C. and 500 B.C. the leaders of Hebrew thought gained nobler ideas of God. They left behind their old belief in a tribal deity, a God among gods, and, alone among the peoples of that day, grew to the conception of one great God who was Lord of the universe. This was what the unknown group of prophets and priests who wrote the first chapter of Genesis most wanted to tell to their people, and so they wrote their new story of creation in harmony with it. While the Babylonian myth tells of many gods who themselves needed to be created, the Hebrew writers reveal to us the Lord of all life who was before the world began.

Dr. Bennett, in the introduction to the *Century Bible Genesis*, speaks of the two accounts of creation as an illustration

"of the fact that inspiration constantly leads men on to new truth, and yet at the same time enables them to retain what was true in their old faith, and thus to acknowledge the continuity of revelation and to find a word of God alike in the earlier and less perfect and the more advanced teaching of their sacred literature. Thus the two accounts of creation represent two different stages of religious thought. Yet the reverence for the more ancient story did not prevent the Israelites from accepting another

symbolic narrative which embodied more advanced truth; nor did their enthusiastic appreciation of new light lead them to cast aside a Scripture hallowed by many sacred memories and associations."

4. The spiritual message of the story.

What was the spiritual message which the Genesis story was made to convey?

First and foremost the great truth, "In the beginning God"; God, existing for all time. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." God at work, creating, producing order, converting chaos into a universe. God, above the world, but revealing himself in it, Lord of all life, but sufficiently personal to be known by man.

The second great spiritual significance of the story is that it insists on the goodness of creation. There is the suggestion of the pride of the craftsman in work well done. "And God saw everything that he had made and behold it was very good."

Thirdly, the Genesis story deals with the relationship of man to God. It was this relationship with which the writers were concerned far more than with the creation of man's physical body. Man is made in the image of God. He has something of the Divine in him and can commune with his Maker.

5. Is this message true for all time?

Can we feel that the spiritual message of the Genesis story is as true to-day as when it was written, and that in some way there came to its authors some revelation of the nature of the universe and of God which persists through the passing years? Do we find God revealing himself to us in his creation, and can we capture their faith in a purpose of goodness in the world?

II.—THE SCIENTISTS' GENESIS.

Bible Reading : Job 38. (This chapter forms a good introduction to the lesson. We can picture the writer feeling the wonder of the Universe and the power of the Creator.)

Book References :

Outline for Boys and Girls and their Parents. (Gollancz. 8s. 6d.)

The Outline of Science. (From a Library.)

Geology of To-day. Gregory. (Seeley Service & Co. 8s. 6d.)

The Torchbearers. Vol. II. Alfred Noyes. (Blackwood. 7s. 6d.)

Science : A New Outline. J. W. N. Sullivan. (Nelson. 5s.)

Suggestion for Prayer :

Prayers of Fellowship, p. 26, No. 5.

Suggested Hymns :

F.H.B. (new) : 99, 257, 374, 335.

F.H.B. (old) : 202, 411, 242.

Aim of the Lesson : To realise the wonder of an age-long, continuing creation.

Notes on the Lesson.

1. Introduction.

In the last lesson we were thinking of an old story of beginnings. To-day we are going to consider the scientists' answer to the same question that lies behind the Genesis story—how the universe came into being. But, though it is the same question to which an answer is being sought, the method of approach is essentially different. What lies behind the scientists' story? First of all a great wonder, often a great reverence, a great sense of the mystery of life and of the universe; and then a great faith, a belief in order, a profound conviction that the universe is knowable and understandable if only man will patiently search out its secrets and be loyal to the truth as he sees it.

And so the scientist approaches the problem, believing that from nature herself he can learn the answer. Patiently and with painstaking attention to detail he studies the records of the rocks and reads in them the story of the great changes that have taken place in the earth's surface. From the fossils he finds, he reconstructs many of the forms of life which existed in bygone ages and have long ceased to be. He bridges with his mind the chasms of space, and as he studies the stars in various

stages of development learns something of what our sun was like long ages ago before the earth was born. Going still further into space and further back in time, from a study of the nebulae he learns how our sun itself may have come into being. With his facts before him, he lets his imagination play on them, seeking some theory that shall bind them in one. He tests his theory, perhaps discards it in favour of what seems a nearer approach to truth, and when he offers it to the world, gives it, not as in any sense final or complete, but as that explanation which at present best fits the facts, fully realising that the discovery of new knowledge may necessitate considerable modification or even rejection.

2. The scientists' story.

We tried, in studying the Genesis story, to approach it from the point of view of the age in which it was written. Let us try to approach the scientist's story from his point of view, recognising, as was suggested in the last paragraph, that it makes no claim to be final or complete, and that, even amongst scientists themselves, there is great difference of opinion on many points.

"In the beginning was vastness, solitude and deepest night. Darkness was upon the face of the deep for as yet there was no light" (Eddington). So the scientist's story begins, and he tells us of a vast expanse of matter without shape or form, lighter than anything of which we have any conception, consisting, in fact, of tiny electric particles wandering about in space and rarely coming near one another. But in the beginning, too, there was law, the law of gravitation, and as millions of years rolled by some of the particles collected together, and as they collected, they gained in power to draw others, until there came into being, not stars yet, but "island universes," which would ultimately give birth to millions of stars. The spiral nebulae which the telescope reveals are these island universes. From the island universes, under the operation of the same law of gravitation, came first star clusters and then separate stars. And light came, too; for as matter became more densely packed together, it became intensely hot and radiant. One of the stars born was our sun. It was alone in space, separated by millions of millions of miles from its nearest neighbour. But an unusual thing happened. Some stranger star, travelling through space, came near enough to the sun to raise a great tidal wave in the glowing gases of which it was formed, just as the moon causes tides on our oceans. The tidal wave increased in size until, as the stranger star passed, a great cigar-shaped filament of glowing gas was drawn out from the sun—and from this our earth and the other planets were born. Slowly the earth cooled, and as it cooled a rocky crust formed on

the outside. The gases which form our atmosphere escaped and rose above this crust. Water vapour was separated from the rocks with which it had been mingled, and later cooled and condensed into water. Inside the earth was seething activity. The crust was constantly disturbed, being pushed up in some places and sinking in others, so that the mountain-chains and the oceans were formed. So, slowly, through innumerable years, the change continued until the earth assumed very much the form it has to-day.

3. Life.

In the gradual changes which have taken place in the earth's crust two agents have been very active, often silently and inconspicuously—air and water. Through their work rocks have been worn away and sediments have been deposited on river and ocean beds. The original crust of the earth has been covered with layer after layer of rocks of different types, and, as the geologist studies these strata, he can find out a good deal about the conditions under which they were laid down, and from the fossils in them he can learn of the kinds of life that existed then. The earlier strata contain no remains of living creatures, but at some time, in a way no scientist can explain, life appeared on this earth. The earliest living creatures left no traces—they were too soft to form fossils—but, from the simplest forms of life that exist to-day, we can surmise that, long ages ago, there appeared a tiny organism consisting of a single cell which had to perform all the necessary functions. It absorbed food, assimilated it and grew until it became too large, when it split into two, in a sense dying to give birth to two new cells.

The record of the rocks tells a story of how, from this very simple form of life, many others developed. It is a story of increasing complexity and increasing co-operation. From the single-celled creature developed the many-celled, with the various cells specially adapted to perform different functions, the work of each being essential to the well-being of the whole. It is also a story of increasing adaptation to environment. Life probably began in the soft mud by the shores of a pool when the earth was warmer than it is now, and so shrouded in clouds that there was comparatively little change of temperature. As climatic conditions changed, life had to adapt itself. For instance, during the ice age only those forms which could endure cold could persist. Living creatures adapted themselves, too, to many different habitats. Some developed organs which particularly fitted them to live on land, others made the oceans their home, while others developed wings and achieved flight. The story the rocks tell is not one of unbroken progress. Certain types developed on

lines suited to the existing environment, but could not adapt themselves to changing conditions and so died out. Last of all came man.

4. The time scale.

One of the questions which most of us are inclined to ask as we read the scientists' Genesis is, "How long did it take?" Answers to this question can only be very approximate, but there are certain "clocks" which help the geologist and the astronomer to make an estimate. One of the most accurate of these is that provided by the radio-active elements present in the earth's crust. With the lapse of sufficient time, one of these, uranium, splits up into lead and helium. The disintegration goes on spontaneously and at a fixed rate, and there is no known agency which can either hasten it or retard it. So, when the scientist finds uranium and the lead formed from it present in a rock, he can tell from the proportions in which they are found how old the rock is.

Astronomers have wonderful ways of estimating the age of the stars. Sir James Jeans gives for that of our own sun about seven millions of millions of years, while the same authority estimates that the earth is about two thousand million years old. Fossils are found in rocks which are calculated to be about five hundred million years old, so that the earliest forms of life must have appeared before that time.

The following table gives some idea of the time taken for the various types of life to develop. The figures in the last column are very approximate and different authorities give different estimates.

Era.	Forms of Life.	Estimated Duration.
Recent Times.	Human Civilisation.	5,000 years.
Cainozoic	Last Great Ice Age.	60,000,000 years.
	Emergence of man.	
	Rise of higher mammals.	
Mesozoic	Rise of primitive mammals,	150,000,000 years.
	flowering plants and higher	
	insects.	
	Rise of birds and flying reptiles.	
Palæozoic	Rise of dinosaur reptiles.	400,000,000 years.
	Rise of reptiles.	
	Rise of insects.	
	Land animals began.	
	First amphibians.	
	First fishes.	
	Peopling of the sea.	

An interesting point about the table is that in the later periods development has been more rapid. We can appreciate that this may be partially due to the fact that, as the higher types of life have evolved, there has been a closer link between parent and offspring and a greater development of brain, so that the gains of one generation have been increasingly handed on to the next.

Sir James Jeans gives a striking illustration of this time-scale. If the height of Cleopatra's Needle represents the length of time the earth existed before the arrival of man, the thickness of a penny placed on top of it represents the time during which man existed in an uncivilised state, while the thickness of a postage-stamp stuck on top of the penny represents the period during which he has been civilised.

5. The hopefulness of the story.

As we think of the scientists' story, many of us must feel that it is a story of hope. It tells, on the whole, of the development of higher types, though admittedly there have been failures and backward steps. Then, as we think of the time-scale, we realise the need for patience, though not for contentment. If at times the progress of civilisation seems slow, we must remember that, geologically speaking, man is but a creature of yesterday, and that things of enduring value are often of slow growth.

6. Continuing creation.

Another thing we must remember as we read the scientists' story is that it is, and from the human point of view must forever remain, an unfinished story—unfinished because creation itself is still continuing. The physical agencies of air, water and the earth's internal heat are still acting, though the last, at any rate, in a very modified degree. In our own island we know how the action of the sea is wearing away the cliffs on some parts of our coast, while in other places new sand-banks are being laid down.

And in this continuing creation man has power to help. He is moulded by his environment, but in his turn he moulds it. Through the laws of heredity he has learned how to breed new and better types. From the original wild wheat, for instance, by suitable crossings of different varieties, he has produced many types that yield a heavier crop, offer more resistance to disease, and are able to be grown in varying climates. He has domesticated many animals and has improved them by cross-breeding. For instance, there is hardly a breed of Western horse which has not benefited by the infusion of Arab blood.

(See lesson on "Heredity," p. 278.)

7. Conclusion.

Consider again the aim of the lesson: "To realise the wonder of an age-long, continuing creation." Can we feel that the story which modern science offers us is as wonderful, or even more wonderful, than that written in the first chapters of Genesis? Can we feel, too, that it as surely reveals God, and that creation by the method of evolution is a nobler scheme than creation by a sudden act?

Consider the following quotation:—

"From the lips of the Prophet . . . an old and beautiful story was told to the childhood of the earth of how God made Man; how with his own hands he gathered the Bactrian dust, modelled it, breathed upon it and it became a living soul. Later, the insight of the Hebrew poet taught man a deeper lesson. He saw that there was more in creation than mechanical production. He saw that the Creator had different kinds of hands and different ways of modelling. How it was done he knew not, but it was not the surface thing his forefathers taught him. The higher divinity and mystery of the process broke upon him. Man was a fearful and wonderful thing. He was modelled in secret. He was curiously wrought in the lowest parts of the earth. When Science came it was not to contradict the older versions. It but gave them content and a still richer meaning. What the Prophet said, and the Poet saw, and Science proved, all and equally will abide for ever. For all alike are voices of the Unseen commissioned to different peoples and for different ends."—HENRY DRUMMOND.

III.—THE MIRACLE OF BIRTH.

Bible Readings : Judges 13, 2-24 ; John 16, 21 ; Luke 1, 46-55.

Book References :

The Ascent of Man. Henry Drummond. (From a Library.)

Outline for Boys and Girls and their Parents. (Gollancz. 8s. 6d.)

"The Making of Viola." Francis Thompson's poem.

"De Profundis." Tennyson's poem.

Illustrative Quotation :

"Watch any higher animal at that most critical of all hours—for itself, and for its species—the hour when it gives birth to another creature like itself. Pass over the purely physiological processes of birth ; observe the behaviour of the animal mother in presence of the new and helpless life which palpitates before her. There it lies, trembling in the balance between life and death. Hunger tortures it ; cold threatens it ; danger besets it ; its blind existence hangs by a thread. . . . Now is the hour of the Mother. And, animal though she be, she rises to her task. And that hour, as she ministers to her young, becomes to the world the hour of its holiest birth."—HENRY DRUMMOND.

Suggestion for Prayer :

Prayers of Fellowship, p. 18, "Family and Home." No. 1 ; p. 35, "Spring." No. 2.

Suggested Hymns :

F.H.B. (new) : 103, 177, 249, 405.

F.H.B. (old) : 423, 285, 421.

Aim of the Lesson : To feel the wonder of new life.

Notes on the Lesson.

1. New Life.

In the last lesson we thought of creation as something still continuing in the continual changes that are slowly taking place in the earth and in the production of new species. To-day we want to see how, in a very real sense, creation is being carried on in the ever-recurring miracle of birth and to feel the wonder of this constant renewal of life.

Every spring we rejoice in having the fresh green budding on the trees, the young lambs in the fields and, later, the young birds in the nests. Many of us have bowls of bulbs we planted in

the autumn, and we watch with interest the green leaves and the promise of flowers coming from what appeared so lifeless, and find all the more joy in them because we have "grown them" ourselves. All these things help us to feel the wonder of new life, and to look on the birth of every little child, not just as an addition to the birth-rate, but as the miracle that it is.

2. Life from life.

Think for a moment of how this process of reproduction is an essential function of all living things. Take the most primitive form of life, the tiny one-celled amoeba, which reproduces itself by splitting into two halves, each of which grows into a complete individual. Higher up in the scale of life, think of the flowering plants, the common buttercup, for instance. In the centre are tiny green grains, in each of which is a possible seed containing an egg-cell, and on the stamens of the flower is pollen. The pollen enters the egg-cell and fertilises it, and a seed is formed which, in its turn, can grow into a new plant.

These are just a few illustrations. You will think of many others showing how, through the whole of nature, new life comes from old and the continuation of the species is secured.

3. The evolution of parenthood.

Though the miracle of birth is found in all forms of life, it was only as life evolved to higher types that there appeared on the scene a parenthood which involved any kind of care for the children. Think of the butterfly. It lays its eggs on the right kind of leaf and on the underside of it so that they shall be more sheltered from observation, and then it leaves them. The young caterpillars are hatched out, find suitable food near at hand, grow and go through all their life processes with no mothering.

In the West Indies, the land crabs come from their homes in the mountains once a year down to the sea, deposit their eggs there, and go back again, never seeing their offspring.

Then, higher in the scale of life, comes the slow evolution of motherhood and of the care for the young. Think of the birds caring for their eggs, feeding the little creatures that are hatched out, and teaching them to fly. Edward Wilson has described how strong the mothering instinct is in the Emperor Penguins. In default of an egg they will cherish a round stone, and sometimes something like a football scrimmage occurs when several adults all wish to nurse the same chick. When we come to the mammals who suckle their young we have a still closer dependence of the offspring on the parent. Last of all, we come to the human mother and the child, with its long period of infancy, when its

helplessness makes such demands on its mother's care, and we realise how, in this period, along with the growth of the child, grow many other beautiful things—tenderness, unselfishness and love. As civilisation has advanced there has been a still further extension of the period of infancy, and the age at which children begin to fend for themselves has become much later.

In the Bible reading from Judges 13 we see the pre-natal care which the parents of Samson gave so that this child, whom they so much desired, should have the best possible start in life.

4. The wonder of a child's birth.

We are trying to see the wonder of new life. Let us think for a moment of how wonderful a child's birth is on the purely physiological side. In a single fertilised cell, measuring only about $\frac{1}{1000}$ inch across, is the beginning of what is to become a living, thinking, human being. There, in that single cell, are all the potentialities which will unfold as, first the embryo, and later the child, develop. The cell is nourished and grows. It divides first into two and then into four and so on until millions of cells are formed. Then a rough plan is laid down; the cells divide themselves into three layers, from which at a later date come the rudiments of the various organs and parts of the body. But though the rudimentary organs exist, they do not work, for as yet the cells are all nearly alike. Then specialisation comes; the cells take various shapes to fit them for the particular parts of the body they are to help to build, and for the particular functions they are to perform. And so the embryo develops, sheltered within the mother's body, and in the fullness of time the living child is born. And in the living child, along with all the cells which make its body, are others, the germ-cells which, when it comes to maturity, will enable it to pass on life in its turn.

5. The completion of a cycle.

Throughout the whole of nature we find living creatures born with the possibilities dormant within them of handing on life to yet another generation. To be born, to mature, to give birth to new life, is the cycle which is essentially incomplete without the last stage. 1 Samuel 1. 11 shows how strong this sense of incompleteness was in the barren women in the Old Testament stories. What about our English homes? Do we feel that they, too, are incomplete without a child? Are a good many of our young unmarried people deliberately avoiding the responsibilities and self-sacrifices which parenthood demands and so missing some of the greatest and deepest joys of life? To what extent are our social conditions responsible?

6. The Magnificat.

Turn to the New Testament readings. How the one verse from John 16 calls up for us a picture of the joy of a mother over her new-born child! And is not the Magnificat a song such as many a woman has sung in her own heart when she has learned that she is to become a mother? Many a woman—yes, but should not it be the song of every mother? It leaves us with the question of what we can do as individuals and as a nation to make it so—so that the story of the miracle of birth shall be one of loveliness and joy.

Section II.

The Child.

NOTES BY NIGEL O. PARRY, M.A.

I.—THE CHILD'S RIGHT TO A
HEALTHY BODY.

Bible Readings : Matthew 18. 1-14 ; 2 Cor. 12. 14.

Book References :

The Child at School. Sir Leslie Mackenzie. (Modern Health Books. Faber & Gwyer, Ltd. 2s. 6d.)

Sir George Newman's Reports as Chief Medical Officer of the Board of Education. (H.M. Stationery Office.)

Illustrative Quotation :

"Slowly, slowly the new edifice of to-morrow comes into sight—the educational edifice of the future. First of all one sees its light-glancing pinnacles, its universities thronged with youths and maidens of every order and degree, its gleaming doors on which are written the symbols of happier generations. A little later swims into the ken many a vision of noble rooms and workshops where millions of boys and girls will learn and work through the happy years of dawning youth. Yet the key to real success is not in these. The new life is not there. Eye hath not seen it as yet on this planet. For what nation has ever cared to remember in planning its systems that the revelation of life is not in the upper world of youth and boyhood, but in the dim under-world of infancy and sub-consciousness? Yet to include that under-world in one's plans is to plan wisely. Forgetting it, one may find that the light-glancing pinnacles are a new mirage and the stately class-rooms a new delusion."—MARGARET MACMILLAN.

Suggested Hymns :

F.H.B. (new) : 181, 1, 8.*F.H.B.* (old) : 287, 422, 11.

Aim of the Lesson : To consider what is due to the child.

Notes on the Lesson.

1. The child in the midst.

It is a striking commentary on the times in which we live that increasing emphasis is being placed on the challenge and the adventure of Jesus' teaching. The Communists and Fascists are not to be allowed to have it all their own way. We are told that the Magnificat is more revolutionary than the "Red Flag": that the earlier petitions of the Lord's Prayer—"Thy Kingdom come"—are more Bolshevik than the gospel of Lenin. There is certainly room for this note in our teaching, and it is a true note. Nor are these the only traces of the revolutionary nature of Christianity. It has been truly said that when Jesus took a little child and set him in the midst, he issued a challenge to the whole outlook and conception of education—a challenge which the Christian community has been slow to acknowledge. This series of lessons on the Child is based on the acceptance of that challenge. We believe that when a child is born he comes into our midst with definite sanctions and clearly defined rights. These rights we state in simple language to be:

1. A right to parents with a clean bill of health, mental and physical.
2. A right to free and healthy development, involving
 - (a) a healthy physical growth (nurture);
 - (b) a free development of his intellectual and emotional powers;
 - (c) a healthy discipline, so regulated as to develop within him those moral and spiritual factors which enter into what we call "character."

These are not concessions—they are the rights of every child, and unless we are prepared to acknowledge them we have not earned our right to parenthood. Are we agreed on this?

2. The plot of the story.

"The school child, as he appears at school, has already lived through a long and adventurous history. He is born of parents of a given race, of a given community, themselves featured and developed by incalculable complexities of influence. He has inherited certain predispositions of his parents. He may have been affected by the parental diseases. He may have suffered in his life before birth. He has, through many critical moments, struggled into individual existence. He has survived all the serious vicissitudes of his first week, his first month, his first year, his first five years. He has learned to walk, to talk, to assert his place in the mimic community of children. He has acquired

individual habits. He has laid the basis of morals. He has come to some sense of individuality in the family. He has at last made the great transition from the home to the school, from his cradle community to the community of strangers, from the soft nurture of family sentiment to the realities of discipline. At every stage in his history he has acquired something that his whole life will not extirpate. He has been touched with some diseases that make him safe against them for ever. He has found his organs fit enough to carry him thus far. He is now about to enter a much vaster struggle, a more remorseless ideal, a life full of greater stresses, energies and dangers."—SIR LESLIE MACKENZIE.

That is, in brief outline, the plot of the great drama which we call "Infancy." There are elements of comedy, pathos and tragedy in it. The purpose of this lesson is to remind ourselves of the importance of the child's inheritance at birth and of his healthy nurture in early infancy, for in our failure as parents and as members of the community to recognise this importance lies much of the tragedy.

3. The child's inheritance.

School Medical Inspection has been with us now for something like a quarter of a century, and the reports issued during this period have laid increasing stress on the need for tackling the health problem in the child's pre-school years. Most of the damage was done before the child came to school. Eyes, teeth, rickets and other troubles, all told the story of a bad inheritance or of ill-nutrition. There is much yet to be done, but the improvement that has been evidenced during recent years is undoubtedly due to a recognition of this factor, to the growth of pre-natal and child-welfare clinics, to nursery schools and play-centres, and to the gradual improvement in parent-education in matters of hygiene and housing and diet.

We pass on to consider some of the factors involved in this problem. Here is a case quoted in a Huddersfield paper (January, 1935):

"The parents were in the agricultural class. The husband was over fifty and the wife over forty. Four of their children died in infancy. Two others were certified as imbeciles. Three mental defectives were in institutions, and two others had been certified as mentally defective. One was at school, but of low mentality, and two, aged eight and nine respectively, had never attended school."

Can we, who have looked upon a healthy child at play, read unmoved such a tragic case? The child in the midst! Is it not time that in our Adult Schools we scrapped our prejudice and prudery and talked honestly about this problem of heredity? Had not those children a right to a healthy inheritance, and, if we

could not promise them that first right, were they not better unborn? Have the mentally defective, the physically tainted, the right to produce maimed and helpless children with never a hope of fulfilment and of joy? These questions demand, the action of Jesus demands, that we talk frankly about questions of sterilisation of the unfit, birth-control, the "unwanted child," the mother who moves helplessly from pregnancy to pregnancy, though a section of the Christian Church, controlled by celibate men, may condemn us.

4. Economic factors.

Bound up, too, with this question of the child's inheritance and his early nurture, are the important questions of employment and housing. The poor nutritive value of the food taken by the future mother, the strain of the anxiety which is ever with her, play an enormous part in shaping the physical and emotional development of her future child. Consider the full implications of the following passage in the light of the conditions under which so many families are compelled to live:

"During pregnancy the child is in intimate relation with its mother; its circulation is a continuation of hers, so that she supplies it with all its food and oxygen through the medium of her own blood, which contains the same products when it passes through her child as it does when it passes through herself. These products will include the various secretions of the internal secretory glands. The balance of these glands determines the mother's mood, temperament and physical condition, and conversely the balance is affected by her varying emotional reactions; for example, in the case of fear we have an alteration in the secretion of the suprarenal gland."

Then there is the important factor of housing, both with regard to its effect on the mother and on the child. Here is a quotation from an official report on Glasgow:

"It may, therefore, be said that, as surely as a child comes from a one-room house, he is likely to be found smaller and lighter than a child from a two-room house. Similarly, the child from a two-room house is smaller and lighter than a child from a three-room house. These results, whatever be their ultimate meaning, confirm the results obtained from an analysis of the various death-rates."

And this from the latest report of Sir George Newman:

"We still permit the prevalence of defect among the children aged one to five to continue, with the inevitable result that large numbers of them are admitted to school every year requiring immediate medical treatment. It is a wasteful process in money and in disease, both physical and mental." (There

follows praise for the fine work done by Nursery and Open-air Schools, and continues) : " We have devoted much labour, time and public money to the treatment of the defective child. Are we doing all that is practicable for the nutrition, physical education, nurture, and health of the normal child ? I fear we are not."

5. Importance of diet.

Of recent years a great amount of work has been done on the question of food-values by such scientists as Professor and Mrs. Mellanby and many others. The results of their work may be found in the special reports issued by the Medical Research Council and details are out of place here. Suffice it to say that there is now general agreement that the most important point to observe is *balance in diet*. The Scottish cult of oatmeal has been exploded—the value of the oatmeal diet lies even more in the milk, butter, eggs, cabbage, potatoes, turnips which constitute the other components than in the oatmeal itself, and above all in the balance maintained. Professor Mellanby even goes so far as to state that the rickets-producing effect of the different cereals is in the following order : oatmeal (most), barley, polished rice, whole meal and white flour (least). To counteract their influence other substances are needed which contain the anti-rachitic vitamin, and this is found in generous measure in cod-liver oil and produced by the ultra-violet rays in the sunshine. The ill-effects of the lack of sun in the streets and homes in the poorer quarters of our cities will be evident from this. Further, the authorities are generally agreed that the ideally balanced and most complete food for the growing child is milk. It is not a wild statement to say that the introduction of the halfpenny bottle of milk into our schools under the Milk Marketing Board's scheme has been the biggest step forward in educational progress since the war. Other foods valuable in this vitamin are eggs, fish of the fatty type (e.g., herring), mackerel and salmon, butter and cheese.

It is recognised, too, that the question of nutrition plays a much more important part in the preservation of the teeth—a very serious school problem—than the tooth-brush. There is no reason why children, healthily nourished, should ever suffer from tooth-ache. Here again we are told that the foods which favour the production of good teeth are milk, egg yolk, cod-liver oil (or halibut oil), suet and green vegetables, while the cereals tend to produce bad teeth. And this question of teeth is doubly important, because not only are bad teeth produced by poor nutrition, but they themselves lead to badly digested and less nutritive food.

" The food factor tends to supersede every adverse influence. Bad air, over-work, interrupted sleep, diminished sleep, and all other environmental influences, have a less destructive effect on the well-fed child."

Consider the following :

(1) " A baby, six weeks old, whose growth had stopped, was completely restored as soon as the mother began taking one tablespoonful of cod-liver oil three times a day."

(2) " Our industrial cities think first of the grown men and women. It is easy to see why the schools, the playgrounds, the open spaces are wanted."

(3) " In the growing infant nutrition is the most important thing ; if that is unsatisfactory, every other consideration must be pushed aside until it is righted."

(4) If open-air schools and vita-glass are good things for the mentally defective child, would they not be good things for the normal child also ?

II.—THE CHILD'S RIGHT TO A VIGOROUS MIND.

Bible Reading : Luke 2. 40-52.

Book References :

The School. J. J. Findlay. (Home Univ. Library. 2s. 6d.)

Commonsense Psychology and the Home. F. H. Dodd. (Allen & Unwin. 5s.) A book for every parent.

Suggested Hymns :

F.H.B. (new) : 10, 179, 185, 269.

F.H.B. (old) : 12, 290, 428.

Aim of the Lesson : To consider the child's right to the free and happy development of his personality and to a healthy discipline.

Notes on the Lesson.

I. Understanding the Child.

Suppose one of us were suddenly transplanted, alone, to a foreign land whose customs and culture were widely different from those of our own and of whose language we were totally ignorant. Everything is strange and bewildering ; curious objects, hitherto never seen, fill the roads and shops, and even when we hear the names they are but meaningless labels. We shall now have some faint idea of the world as it appears to the young child. Every day brings its hundreds of new sights and experiences, its new name-labels, its new confusions. The life of the little one is one round of constant adventure and, unfortunately, the adult minds around him have too readily forgotten all this. We become impatient with the progress of the infant mind ; we are ever trying to quicken his pace mentally and morally, just as we do physically when he leaves his pram and goes walking with us. We do not expect him to understand arithmetic, but we do expect in him a moral sense at a ridiculously early age. He scribbles on the wall or breaks a dish and we impress on him a sense of guilt that would be appropriate to us. We forget that these very natural acts are to him natural experiments with his environment. Through them he discovers his powers, his muscular and nervous controls. If we allow our expensive vase to enter into his immediate environment, the fault is ours. Put the guard around the fire, the vase on the high shelf, and give the child the gaily coloured rattle and the building blocks.

If, then, we are to set out on the task of being reasonable parents or worthy educators, we must try to travel back some of the vast distance that separates us from the child-mind—we must learn understanding.

2. Personality in the making.

The child's great business is development, and it is a dimmed vision that cannot, as it gazes upon the busy infant, associate with that intensely occupied little mind the words that occur in our Bible lesson—"I must be about my Father's business." Here is the germ of a new personality, with unknown potentialities. This may be the mighty brain of an Einstein, or just the ordinary but very wonderful brain of an obscure man—but, whatever its future, the immediate business, his "Father's business," is development, growth. This growth will be physical, intellectual and emotional, and these aspects cannot readily be separated in actual life. We have already given some consideration to his physical development. In the first weeks of its life the child seems to do little more than satisfy its two great appetites for food and sleep. It is just a little animal building up the structure of its body, developing its muscles by kicking and sometimes its lungs by crying and gurgling. But even at this stage the regularity of his feeds and sleep, the formation of regular habits, are having their effect on his mind—they become part of his experience. Emotionally, too, he responds to the tenderness of the mother, her soothing or crooning voice.

But the development is extraordinarily rapid. By the time he is eight years of age his brain will have reached its maximum weight: he will be a schoolboy, playing, walking, running and talking. And even in the earliest stages each day brings its change—can you remember his first smile? the first time he dared and achieved the word "Da-da"? The progress is greatest during his first three years and the influences that play upon him at this period are tremendously effective. He becomes daily more aware of his environment, his power of imitation drives him to copy sounds and actions, he begins to realise that he can disobey and so begins the formation of his own will; his curiosity is insatiable. Do we ever realise how tired that little brain must become by bedtime? His emotions, too, are astir—those strange gusts that blow through the spirit of a man and which appear to be racial memories. Fear comes early, also anger, both having their roots in the instinct of self-preservation; jealousy and envy will come in the second year. Then the happier ones, love and sympathy, as the child identifies himself with his mother and later with his playmates. These emotions are of great educative

importance, for they lead the child to act and to select those actions which add to his pleasure—they are the driving-force of his will-power.

3. The Child world.

It is in this awakening and development of the child's powers that care is needed, and understanding. The child lives in a world of his own, seen through his eyes, interpreted by his little background of understanding and experience and often peopled by playmates of his own imaginative creation. [When the child breaks a toy and tells you, "Mardo did it," do you realise that "Mardo" is as real to him as any of his brothers?] And in this little world the development of his powers comes through *PLAY*. But what we call "play" is to the child a very serious occupation. The child at play is at his first lessons. It is an interesting study to watch the development of play as the child develops. At first it will be chiefly physical, so that he may gain control over his muscles, and on many of them in later years will be based his hobbies. Then, when he is practically ready for school, comes play, with emulation and rivalry in skill as motives. These will develop his intellectual powers also—e.g., tops, marbles, hide-and-seek, tig, etc. Strength, swiftness, accuracy of hand and eye, receive their training here. Later still will come the games and play which express and develop the social instinct—netball, rounders, football and cricket—and these are of the utmost value not only because they demand perseverance, pluck and skill, but also because they demand self-control, obedience to rules and "playing for the team."

But the importance of this play means that the child has a right to plenty of scope for play and to the chance of playing alone at times and with playmates at others. Here lies one of our big problems, for a large number of children are born into homes of such limited space that free movements are either hampered or deemed a nuisance. There is a clash between the convenience of the grown-ups and the happy growth of the child, between house-pride and play-scope. But if we bring a child into the world, has not his personality a right to ask for the best possible opportunities we can give him for happy and free development?

Discuss :

- (1) Aristotle's dictum : " All that is mean and low should be banished from their sight."
- (2) Is there a Nursery School in your district ? Do you know anything about its working ?
- (3) " Interest is not to be confounded with amusement."

4. Discipline.

"Every child," has said a distinguished headmistress, "that is endowed with normal health and strength and powers of mind, makes a Declaration of Independence the moment he is born into the world. . . . We must not forget that the first cry that announces a child's arrival into our world announces that he is a personality." And we proceed further to assert that this personality has the right to a healthy discipline. The pendulum has swung over since those grim days pictured in *The Barretts of Wimpole Street*—an extreme case, perhaps, when the child's personality was crushed and repressed. There are extremists on the other side to-day who would not control, but would give the child almost unfettered freedom to express himself. They rightly stress the respect due to personality, the reverence due to something individual and strangely precious. But this sacred gift of personality is something which can only express and find itself in contact with its environment of things and people: it needs training and guidance and the fruits of the experience of others. As it develops it will understand reason and argument and will be increasingly ready for self-government, but in the earliest stages the control and discipline must be given by the wiser and elder people, and much unnecessary pain and misunderstanding will be avoided. But even at this stage something can be done to minimise the coercion. The child is quick to imitate those older than himself, and a right attitude on the part of the parent or teacher will usually induce a similar attitude on the part of the child. Very often rebellion arises out of tiredness: the overfed body and the overfed mind alike produce irritability. Above all, it should be remembered that a job well done and with enthusiasm is a step forward in self-control and true discipline. The more positive the training, the fewer the "thou shalt nots," the healthier the discipline.

The primitive instincts of the child are neither good nor bad in themselves—they are the inheritance which the race hands on to him. Those which are neglected gradually die off; others which he finds useful will develop gradually into conscious actions and habits. Our job, as parents and educators, is to seek to make them socially acceptable in the community. Authority is needed but should be rarely exercised, and its exercise should, if possible, be accompanied by reason and always attended by sympathy. The child should feel that we are on his side.

5. Punishment.

"The school where discipline is strongest needs punishment the least." Do you agree with this? We have tried to note

how discipline is something which comes from within, true self-government, while authority and punishment come from without. The whole question of punishment is difficult, but it must be faced because it still finds a ready place in the disciplinary system of the home and the school. Many generations of children have suffered because the Bible lends its great weight to the injunction not to spare the rod and spoil the child.

In considering this question of punishment it may be advisable to consider it from three aspects :—

(a) *Retributive Punishment.*

This is simply a polite way of labelling “vengeance”—the satisfaction which the angry parent renders to himself in return for the child's action—the broken jam-dish or the flooded bathroom. This is usually given in hot anger or a moment of intense irritation. It is never sound educationally and, indeed, may be harmful.

(b) *Deterrent Punishment.*

Given to the offender publicly, and primarily to act as a warning to other members of the community. This argument is the principal one in the armoury of those who still defend capital punishment and is a common motive for punishment in our schools. It does not seem good ethics that a child should be made to suffer merely in order to keep others from doing wrong.

(c) *Corrective Punishment.*

Punishment which is designed to get at the root of the disease and to strengthen the child's own conscience. This can be definitely educational, provided it enlists the reason and sympathy of the child. It should, so far as possible, fit the crime, and there should always be something present in the punishment which suggests to the child that here is an opportunity to regain his own self-respect and the confidence and respect of those around him. Even where the offence is a grave one and suggests some grave defect of character in the child, what is needed is not severe and painful punishment, with its appeal to pain and fear. Such punishment may modify the child's outward behaviour in the presence of that particular adult, while leaving within the child's mind a fierce and bitter resentment. A psychologist or a doctor may be needed in extreme cases, but a friendly and sympathetic approach always. The child has a right to this.

Discuss the following points :

- (1) “We must not accept our notions regarding punishment from Courts of Justice.”

(2) A famous headmistress refused to allow a girl who let the school down in work to represent it in play. Do you agree that this was a sound punishment?

(3) "I thrashed him time after time and it don't make any difference." What is wrong?

N.B.—*Oliver Untwisted*. M. A. Payne. (Ed. Arnold. 3s. 6d.)
The story of a courageous and successful attempt to run a Poor Law Home on the basis not of force but of love and freedom—a striking commentary on the lesson.

III.—THE ADVENTURE INTO SCHOOL.

Bible Readings : Deut. 6. 1-9 ; Proverbs 3. 13-24.

Book References :

The School. J. J. Findlay. (Home Univ. Library. 2s. 6d.)

The School. W. B. Curry. (John Lane. Twentieth Century Library. 2s. 6d.)

The Primary School. (H.M. Stationery Office. 2s. 6d.)

Suggested Hymns :

F.H.B. (new) : 165, 120, 223.

F.H.B. (old) : 324, 98, 291.

Aim of the Lesson : To see how an understanding of the needs of the child is shaping educational thought and development.

Notes on the Lesson.

1. The Educational System.

The development of the schools in this country has been typically British—that is, we have “muddled along,” compromising here, adding there, but never conscious of any real system or plan. Since the War, however, there has been manifest a marked desire to make a scientific system out of the muddle and to take into account the needs and nature of the child. A glance at the accompanying diagram will reveal both what the re-organisation of our educational system aims at achieving and, also, a clear recognition of these fundamental stages in the development of our children. To the keen Adult School it will also afford an excellent opportunity of comparing the “ideal plan” with what has been already achieved in the area and what remains to be done. [N.B.—More detailed reference to this scheme of re-organisation will be found in *Road-makers*, our 1931 Handbook, pp. 82-86.]

2. The School's task.

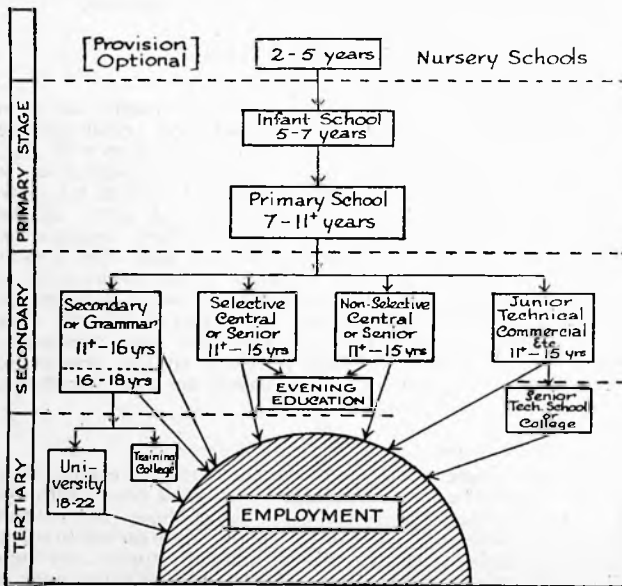
It is important to remember that the school life is a broadening out of the educative work begun in a good home, with the same aim—namely, the development along happy and fruitful lines of the whole personality of the child. More formal teaching and definite subjects of instruction will gradually appear, and there will appear, too, as guide, friend and the ultimate authority, a

new person—the trained teacher. What needs to be emphasised is that the same sympathy and understanding should permeate the school and the home: the same zest and serious spirit that characterised the play of the child should inform his work in the classroom. [Let us note in passing how difficult it is for the best teacher in the world to achieve this with a class of fifty or sixty !]

What, then, shall we ask of the school ?

(a) *Physical Education.*

Here the work begun in the good home will be continued, and the harm done by disease, economic stress, bad housing, ill-feeding, etc., remedied, if possible. Necessity compels most of us to live in cities and towns: life holds out the promise of many good things, but the price is an ever-increasing nervous, mental and physical strain. The school, therefore, must seek to remove what Dr. Jacks has called "physical illiteracy," and to give to its pupils health, nervous stability, and a body "that



can be trusted to do what the will commands and take a real strain if need arise." Schools are improving steadily in facilities for this work, but much remains. Every school has a right to something better than an asphalted or cinder-covered playground. Every school has a right to a playing-field and a gymnasium for its organised games and free exercises. A study of Sir George Newman's annual reports as Chief Medical Officer of the Board of Education, testifies to the big advance made and points the need for further progress. Games teachers, trained in remedial gymnastics, are needed to correct deformities before they become fixed and to work in close co-operation with the school medical officers. Hear Sir George Newman's verdict (Report for 1933) :

" Perhaps the most important things which a child can receive at school are a healthy habit and understanding, a ' healthy conscience,' a clean body, sound nutrition, and physical exercise. There is something amounting to a national minimum in these four matters which this country as a whole has failed to reach."

For discussion :

(1) What facilities has your child's school got for physical education ? Are they as good as those in the secondary school ?

(2) What open spaces and children's play-centres have you ? Have you ever visited one ?

(3) Sir George Newman recommends dancing as a vital form of physical exercise which deserves a place in physical education, not the very formal dances, but dancing which permits children freedom of expression. We must endeavour " to teach dancing rather than dances, to evolve rather than to copy."

(4) Can the National Playing Fields Association or the King's Jubilee Fund help your district in the matter of playgrounds (grass) ?

(b) *Hand, Eye and Ear Training.*

The occupations which come under this heading have figured in the kindergarten, but there still lurks a curious idea that in later years they should be reserved for the dull and stupid. The result has been to regard manual work as inferior to the " black-coat " occupations. Pupils leaving schools where such subjects as handicraft, music, drawing, were regarded as of little or no importance, entered life with a lop-sided standard of values. They have filled the cinemas and the grandstands of our sports-fields, because they have been trained as spectators and not as participators.

There is to-day a healthy reaction. These subjects have a very high educational value in themselves : they are closely related to life as the boy knows it : they give him a sense of power and show results. Further, they are not only a means of training

the senses, but they also have a high intellectual and emotional value. Finally, there is a disciplinary and moral value in good workmanship and the foundation is laid in those early years for the building up of the aesthetic sense—the sense which guides us in our choice of the beautiful and our rejection of the ugly.

Discuss :

What did you get from your school that has made your leisure time more fruitful and enjoyable ?

(c) *The " Academic " Subjects.*

For many years the elementary education of this country consisted almost entirely of instruction in the " three R's "—Reading, Writing and Arithmetic. Slowly and cautiously the curriculum was widened, and to-day the more conservative-minded criticise the school because of the number and variety of the subjects taught. Let us consider the claims of these subjects :

English ? Surely ability to speak, read and write the mother-tongue is essential. That covers two of the R's.

Arithmetic ? Will any gainsay this ?

There we have what someone has called " the knife-and-fork subjects." On what are we going to use them ? Shall we be content unless we open a few chapters in the glorious folios of English literature ? Further, can we afford to send our children out into the world without some glimpse of mankind against the background of time (history), or against the background of nature and its great forces (geography) ? And, finally, would not you wish to give him some simple idea of general science, some glimpse into the nature of things and of life ? Too crowded a curriculum ? Shall not we remember that the school's function is not to give him his education, but to continue it and to hand him over to his next environment hungry for further knowledge ? Further, experience has shown that pupils brought up in the wider curriculum do even better at the three R's than pupils whose range is more limited and who deaden their souls with excessive repetition.

A good deal of what is called " drill " or " grind " must be done in these subjects, but children usually do not resent this if they see that it is useful, if they feel that it will give them power. They are at the best age for memory work. On the other hand, much of the old repetition work was quite unnecessary, and boys were taught to do a good deal of work by rule of thumb when, with a little trouble, they might have been trained to reason things out for themselves.

(d) Unity.

For convenience, we have divided the school work up into sections: actually, they should overlap considerably. A good deal of handwork, for example, can be linked up with history, geography, arithmetic. As a matter of fact, it is very desirable that the pupils should here also not be spectators. They can sing, recite and act, and this will be much more educational if they act their own plays, make their own costumes, sing their own songs.

We have not by any means completed our story of the adventure into school, but for convenience the important question of moral and religious instruction will be dealt with in our next lesson. The subtle, elusive thing, which we call "tone," the relationships between the teacher and the pupil, the disciplinary training given, and the corporate life of the school, with all its interests and activities—all these factors are incessantly modifying and encouraging the development of the boy's personality. There is no schoolmaster worth his salt who does not feel very proud of his calling, but who does not also, at times, feel weighed down with the enormous responsibility attaching to it. Above all, it is little short of tragic if in this great enterprise the school and the home do not co-operate, if they do not trust each other and sympathise with each other's difficulties. But, where there is co-operation and understanding, the possibilities are unbounded.

Discuss :

(1) "It is certainly true that a broken home inevitably scars the personality of the child."—F. H. DODD.

(2) "An education which does not begin by evoking initiative and end by encouraging it, must be wrong."—PROF. A. N. WHITEHEAD.

(3) Should schools encourage competition or co-operation? Or is there room in life for individual effort as well as for collective effort?

IV.—THE CHILD AND THE TEMPLE.

Bible Reading : 1 Samuel 3.

Book References :

The Religious Education of the Child. R. R. Rusk. (Longmans. 2s. 6d.) Written primarily for Sunday School workers.

The School. J. J. Findlay. (Home Univ. Library. 2s. 6d.) pp. 33-40 ; 101-130.

Suggested Hymns :

F.H.B. (new) : 63, 90, 241.

F.H.B. (old) : 449, 288, 438.

Aim of the Lesson : To discuss the child's need for moral and religious education and how best to satisfy that need.

Notes on the Lesson.

1. The pilgrimage.

The baby is an absolute tyrant, the perfect autocrat, the complete egotist. To his worshipping mother and those around him he may come " trailing clouds of glory," but as a member of society he is an utterly selfish unit. He wants everything, even the moon, and cries if he cannot have it. The universe around him exists for the sole purpose of ministering to his comfort and his needs. But disillusion comes inevitably. He begins to grow aware of the rights of others—his brothers, his playmates, his class-mates : he learns, sometimes painfully, that there is a " yours " as well as a " mine." So he passes into a stage where expediency, rather than any definite principle, is the safe rule. He finds that honesty is the best paying policy, that truth pays in the end. It is a stage in his moral development beyond which, unfortunately, a great number of people never progress. But we cannot stop there. Expediency must first of all be replaced by principle. We must teach the child to desire justice for its own sake and not because it pays in the end. The final goal may be summed up as selfless devotion, readiness to live and die for a faith or a cause or a friend. This is the Mount Everest of moral and spiritual growth—few have touched those rarefied heights, but we must make those peaks our ideal. And deep down in the child nature lies latent the capacity to dare and to achieve this. It seems to awaken and to develop more slowly than the self-protecting instincts, but it is there, and with careful nurture will,

when aroused by some great emotional force, carry him to the great peaks of love and of sacrifice. And beneath those peaks are the slopes where the brave press ever on, fighting "a goodly fight for liberty, for truth and right, their patient love their chiefest might." There lies the goal. What route will he take?

2. The School and the Church.

Our Bible reading carries our minds back to days when the school began in the precincts of the temple, with scholars drawn from various families. Such a school aimed at training up a small body of men who would carry on the traditions of the priesthood, keep alight the lamp of God and hand on the small but slowly growing knowledge of those early days.

To-day we see that the bulk of our schooling lies in the hands of the State. There is a goodly number of non-provided schools where the Anglican or the Roman Church retains control and where the faith of that Church is sedulously taught. But for the bulk of our children the State schools provide generally a very brief opening service and a prescribed amount of religious instruction, taught by such teachers as do not object, to those scholars whose parents do not object, on strictly non-sectarian lines. Some of this religious instruction is good, some bad, and a great deal of it boring. And what of the results? Where such teaching is given by a capable and enthusiastic teacher, much good can ensue. But there is probably more ignorance of the Bible to-day and more indifference to the call of the Churches than ever before, and some little measure of the blame for this ought certainly to be assigned to the dull, mechanical teaching of Scripture current in many of our schools. The healthiest sign of the times is the growing concern of the authorities, whether local or national. Education Authorities are producing agreed schemes of religious teaching in their schools, and teachers are addressing themselves to this most difficult problem. Let us consider some aspects of it.

3. Moral training.

It is customary in many schools to give definite moral instruction—talks on truthfulness, courage, kindness, etc. But it is very doubtful whether such talks achieve much unless they are clearly and definitely related to the child's immediate life and problems. Consider this quotation:

"As I went into the room the teacher was saying to a little boy, 'Now, Johnny, what must you do if you are tempted to say something about somebody else?' This conundrum seemed to

stump Johnny completely. The teacher therefore lifted up the book which they were studying and said, 'Now listen,' and read out, 'When you are tempted to say something about somebody else you must consider (1) is it true? (2) is it kind? and (3) is it necessary?' 'Now, Johnny, what must you do when you are tempted to say something about somebody else?' This time Johnny stood up and gave the answer correctly. I was only restrained by politeness from asking the teacher whether she seriously imagined that if later on in the playground Johnny was tempted to cast aspersions on Billy's ancestry he would stop to consider, (1) is it true? (2) is it kind? (3) is it necessary? Unless, however, he would pause in order to consider this problem, the whole lesson was a waste of time."—W. B. CURRY.

Teachers generally will agree with this criticism. Swimming can only effectively be taught in the water and not on the hearth-rug, and right habits can only be truly developed in the social life of the classroom, playground and home. Such talks can be effective, but the occasion must demand the talk.

Professor J. J. Findlay writes :

"Those who exercise the healthiest influence over children, those, that is, who are most respected and beloved, whether teachers or parents, often hold themselves in reserve; they refrain from probing too intimately into the recesses of the childish heart, they abstain from exhortation and rely upon suggestion rather than formal instruction. If high standards are to be the outcome of school experience, these must grow in the storm and sunshine of each day's events, not as a separate and specific product which can be exposed to view, but as the very breath of life."

It follows, then, that the best moral training comes with true discipline, with the adjustment by the child to his social environment, with the formation of sound habits, with his ready response to the claims made on him by his team, his home, his school. His increasing pride in workmanship which a sound education will give him, his training in tolerance and in co-operation, his learning to take failure with a brave heart and success with a steady mind—these are the tools he will use unconsciously in the fashioning of his character and which a good home and a good school will make ready for his handling.

"Where," a schoolmaster was once asked, "do you teach religion?" His reply was, "We teach it all day long. In arithmetic by accuracy, in languages by learning to say what we mean, in history by humanity, in geography by breadth of mind, in astronomy, reverence and awe, in the playground by fair play. We teach it by kindness to animals, and courtesy to school servants, and by showing the children that we, their leaders, are their friends and not their enemies."

4. Religious education.

(a) *The Material.*

Arnold Bennett once wrote an epitaph for plain men—"Here lies the plain man of common sense, whose life was all means and no end." In education we are constantly mistaking the means for the end. Religious knowledge and Bible study are a means and not an end in themselves. Jesus did not write a book—he lived a life. The first great forward sweep of the Christian Church came without a written record, and it may be good to remind ourselves that a "bookless religion" is possible. Our aim in this part of our work should be to "induce in our pupils a certain attitude to life."

"It is an attitude of worship. It should embrace, in the words of Comte, 'Reverence towards that which is above us, Love towards that which sustains us, and Benevolence towards that which needs our aid.' To rest content with the acquisition on the part of our pupils of a certain amount of Biblical information, without their adoption of the right attitude to life, is to confess failure."—R. R. RUSK.

We shall, of course, use the Bible freely and frankly, but selection and arrangement of the material will be called for. The study of such a syllabus as "The Cambridgeshire Syllabus of Religious Teaching for Schools" will help considerably in the work of selection. But there is ample material outside the Bible also. Art, poetry, music and biography will provide material for the alive teacher. The story of the growth of our Hymn Book, showing our hymns as channels for individual experience and great national stirrings; drama—e.g., John Masefield's religious dramas; a visit to a historic church or cathedral, can all be made effective in arousing an emotional response in the child. Even the modern press can yield on occasion excellent material and will eliminate the idea, that children sometimes have, that religion and the Bible are twenty centuries old. Moreover, the modern child needs a Bible in a modern and worthy format. There are many excellent Bibles for children now on the market—e.g., *The Little Bible* (Oxford Univ. Press). He needs, too, a teacher who will present its teaching against a background of modern imagery. The teacher who interpreted Paul's putting on the whole armour of God in terms of a scout's uniform was a true diviner of the needs of the child.

(b) *Presentation.*

To the child religion will be largely a matter of outward observance, and the first apprehension of its inner meaning will come later during adolescence. He will imitate his elders in

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To the child religion will be largely a matter of outward observance, and the first apprehension of its inner meaning will come later during adolescence. He will imitate his elders in

religious observance and the formation of habits of worship will tend to awaken in him religious emotions. In the lesson much can be done in the way of preparing his mind for the later years when he will seek harmony and meaning in the world around him. Above all, the religious teaching should be presented in such a way that it touches life and reality, something that brings the warmth and tenderness of the home into the child's early prayers, that helps him to solve the problems of each day.

5. Conclusion.

It is a difficult task and success or failure is difficult to assess. A stray word, perhaps in a history lesson or in the science laboratory, may achieve more in the way of awakening the child's spiritual sense than years of religious instruction. Or the results may not be evident at all in the school life of the child. One can but hope to guide his footsteps to the temple precincts, so that when the call comes, as once it did to Samuel, his ears may not be stopped nor his heart unready.

Discuss :

(1) Sanderson of Oundle School once remarked that the school should be a mirror of the world, not as it is, but as it ought to be. Do you agree ?

(2) A recently published book on Education has this recommendation : " Education in the State School should be secular, with opportunity for the religious bodies to organise religious teaching."

V.—THE POET AND THE CHILD.

Bible Reading : Isaiah 11. 1-9 ; Zech. 8. 1-8.

Book References :

Through Literature to Life. Ernest Raymond. (Cassell. 3s. 6d.)
This lesson was inspired by and the notes are greatly indebted to Chapter 5 in this most readable book. The chapter might well be read aloud in the School.

Golden Treasury. Palgrave. (Macmillan. 2s.) References are made in the notes to several poems in this famous anthology (thus G.T. 98).

Other anthologies will yield many splendid examples of child-poems.

Keynote of Thought :

" I have sat musing hours when I wonder that the Child, as a principal subject, should have been given such a very poor show in the long pageant of English literature ; that right up to the hinder parts of the procession, by which we understand our modern times, only a few little children, and they but frail and unhealthily silent, should peep from the skirts of the Kings and Queens, the Knights and Ladies, the Clowns and Chambermaids. Certainly there is a fine jostling crowd of them at the hither end ; a noisy, assertive, ' here-we-are-at-last ' and ' this-is-our-show ' sort of crowd ; and the delightful thing is that they follow behind a serious-eyed, unhumorous old man with side-whiskers and a black cravat, one William Wordsworth, who must surely in his life-time have been a little terrifying to children, and who yet now leads them towards their rightful place in literature, bearing before them a banner on which is embroidered :

' Thou child of joy,

Shout round me, let me hear thy shouts, thou happy shepherd boy ! "

—ERNEST RAYMOND.

Suggested Hymns :

F.H.B. (new) : 249, 130, 203.

F.H.B. (old) : 421, 420, 425, 361.

Aim of the Lesson : To see how the poets have at last discovered the child.

Notes on the Lesson.

It has been said that we have had to wait until the twentieth century for the recognition by literature of the child and the animal. There are, of course, rare and notable exceptions to this statement, but, broadly speaking, it does appear to be true.

Did any poet get inside the skin of an animal so wonderfully and so completely as Mr. John Masefield has done in his great poem, *Reynard the Fox*? Have you met *Christopher Robin*, listened to his prayers and watched him playing with *Winnie the Pooh*? If so, can you recall older writers or any of the great classical authors who have had quite the same lovely insight as Mr. A. A. Milne?

"Has anybody seen my mouse?
 I opened his box for half a minute,
 Just to make sure he was really in it,
 And while I was looking, he jumped outside!
 I tried to catch him. I tried, I tried,
 I think he's somewhere about the house.
 Has anyone seen my mouse?
 Uncle John, have you seen my mouse?"

It is difficult for us, now that we are grown up, to get back to those serious and serene days of childhood, but there must be few who do not feel that Mr. Milne's verses have the authentic touch.

[A suggestion—try some of the Christopher Robin songs—there are excellent gramophone records available.]

1. Before Wordsworth.

There are few children in literature before Wordsworth wrote that great ode, with its terrifying title, *Ode on Intimations of Immortality from Recollections of Early Childhood* (G.T. 338). Children rarely appear in Shakespeare's plays and still more rarely with success. When they do appear, we feel that they are but used as the stuff that tears and pathos are made on—Macduff's children, Arthur, the Little Princes in the Tower. Milton seems to have had no use for them, while the eighteenth century poets lived in the salon, with the children safely tucked away in another wing of the house. But there is one slender line of poets, religious poets, who, in their revolt against the artificiality and cynicism of their age, sounded the note that Wordsworth so clearly proclaimed later. George Herbert, Thomas Traherne and Henry Vaughan had turned their backs on the world of their day and quested after God. And in this quest they gazed back upon their childhood, regarding it as the time of innocence and purity, when no veil hid the Eternal. Listen to Vaughan speaking in *The Retreat* (G.T. 98)—

"Happy those early days, when I
 Shined in my Angel-infancy!
 Before I understood this place
 Appointed for my second race,
 Or taught my soul to fancy aught
 But a white, celestial thought"

This poem should be read aloud, if possible. Traherne's poem, *News*, repeats the same thought. Read, too, if you can, those two lovely poems of William Blake's, *Infant Joy* and *A Cradle Song* (G.T. 180 and 181), and, if you can get hold of them, two others, *Reeds of Innocence* and *The Little Black Boy* (Nos. 486 and 487 in the *Oxford Book of English Verse*), and then consider this quotation from Mr. Raymond's book—

"The children bring with them, though it is a fading and unconscious quality, a wisdom that savours of the eternal and is seen to be the same wisdom as that to which all the saints and sages come, for the spiritual odyssey of the saints and sages has always been a circular journey, away from the trust, the forgiveness, the acceptance and the serenity of childhood, through doubt, disillusion, and a dark night of the soul, back to the trust, the forgiveness, the acceptance and the serenity of childhood again."

2. Wordsworth and later poets.

Charming as are the poems of the religious poets, they do not quite get at the heart of the child; rather are they autumn's regrets for the first delicate and pure greenery of spring. Wordsworth's note is very similar, but more sure and more triumphant—all simple, unsophisticated things are lovely, unspoiled and closest to God's footstool—the primrose, the lesser celandine, the child. Read now that wonderful ode of his on *Intimations of Immortality* (G.T. 338)—

"And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

And now with that great shout the children come rushing into literature, not as apprentices to manhood, but of their own right and with their own charter.

"And, as if he were the Pied Piper himself, the children rushed after him into literature: Principals now, no longer Supers; here they come: Jane Eyre, David Copperfield, Paul Dombey, Henry Esmond, Maggie Tulliver, Alice, Harry Richmond, Richard Feverel, Oliver Twist, Tom Sawyer, Huckleberry Finn, Pet Marjorie, the children of 'The Golden Age,' Michael Fane, Jenny Pearl, Jeremy, Christopher Robin, and hundreds of others who pass too quickly for me to name them . . . the victory is complete."

They have won recognition not just for something which the full-grown man yearns for and regrets, but for their own sakes. Nor does Mr. Raymond exhaust the list, but we are confining ourselves to the children of poetry. We recall Browning's *Pippa* and the *Pied Piper* himself. Robert Louis Stevenson's *Child's Garden of Verses*, Hilaire Belloc's *Cautionary Tales*, Walter de la Mare's poems, will all provide rich material and, to complete the

picture from another angle, H. C. Beeching's *Fatherhood* (*Poems of To-day, First Series*, No. 122).

And then, remembering that the loveliest child story of all is that which touches with its beauty and simplicity our Christmas-tide, let us read together Francis Thompson's *Ex Ore Infantium*—

" Little Jesus, wast Thou shy
Once, and just so small as I ?
And what did it feel like to be
Out of Heaven, and just like me ?
Didst Thou sometimes think of *there*,
And ask where all the angels were ?
I should think that I would cry
For my house all made of sky :
I would look about the air,
And wonder where my angels were ;
And at waking 'twould distress me—
Not an angel there to dress me ! "

But, please, go on reading this poem—you will find it in *Poems of To-day : Second Series* (number 78), perhaps the loveliest of them all.

And one last gem from a collection that has become rich indeed, and one which no father can read untouched, *The Toys*,* by Coventry Patmore—

" My little Son, who look'd from thoughtful eyes
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismiss'd
With hard words and unkiss'd,
—His Mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darken'd eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own ;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-vein'd stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I pray'd

* Reprinted from Coventry Patmore's *Complete Poems* (7s. 6d.), by permission of the publishers, G. Bell & Sons, Ltd.

To God, I wept, and said :
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
' I will be sorry for their childishness.' "

3. A final note :

Let us make this a lesson of enjoyment, selecting such children in literature as we have grown to love and letting them talk. Don't spend too long on the religious poets, tempting though they be, for their children are cherubs, with wings growing out of their shoulders, rather than the mischievous little fellows whose tears and laughter have renewed the spring-time of our lives for us. And for once let us stay our discussion and drink deep of those who have said in loveliness what our duller wits have desired, but failed, to express.

Section III.

Young People.

NOTES BY T. HERDMAN, M.Sc.

I.—GROWING UP.

Bible Readings : Exodus 20. 12 ; Proverbs 4. 1-4 ; Luke 2. 40-51.

Supplementary Reading :

The two or three pages of Hudson's *Far Away and Long Ago*, Chapter XXII., *Boyhood's End*, beginning : "Fifteen Years Old !" and ending, "Naturally, he looks eagerly forward to the time of escape, which he fondly imagines will be when his boyhood is over and he is free of masters."—pp. 292-295 in Dent's Library Edition. (Dent, 4s. 6d.)

Suggested Hymns :

F.H.B. (new) : 59, 130, 116, 90.

F.H.B. (old) : 294, 397, 427.

Aim of the Lesson : To discover some of the differences that mark off adolescence from childhood.

Notes on the Lesson.

1. Introductory.

The essential purpose of this group of lessons is the furtherance of the understanding of youth by those of more mature years, that therefrom may spring sympathy and true companionship. The first two of our Bible readings suggest one attitude of Age towards Youth that has always been popular, in theory, if not in practice—"Hear the instruction of a father—forsake ye not my law." The third brings a suggestion of quite a different atmosphere—"Wist ye not that I must be about my Father's business?" What would the writer of Proverbs have thought of such an answer? What do *you* think of it?

2. When did you begin to grow up?

We might begin our lesson by trying honestly and simply to answer this question. The writer has received many interesting

replies to it. Hudson says it was on his fifteenth birthday, "for on that evening I began to think about myself." Others have fixed it at a time when they read a forbidden book, or when, for the first time, they felt they must disobey a command given by someone they respected. Another looks back to an occasion when he felt himself admitted for the first time into the financial councils of his family.

In general, is it not when we ourselves realise that a chain of dependence on others has been broken? Often, looking back, we can see that link after link had snapped, and then suddenly we realised that we stood by ourselves, free, if we wished, from ties that had previously bound us. Our own reading, school experiences, the influence of friends, all had helped, often imperceptibly, to free us.

3. Growing up.

Now turn and think of those around us who are growing up. What changes can we see in them? Perhaps the following are some of the more important:

- (i) the development of new interests—toys are put away and friends become more important than things;
- (ii) within the same family one sees the older children growing away from one another—each following his own interests, his individuality emerging;
- (iii) self-consciousness increases rapidly—i.e., they become aware of themselves; "I" takes on a new meaning, a fuller meaning, as each becomes aware that he or she is not as others are.

4. Feeling.

One of the most striking changes is the intensification of what we may call feeling. The youth is quickly and easily aroused to joy or anger, violent outbursts of emotion come suddenly and often without any apparent reason. Often older people dismiss such outbursts with a shrug and a suggestion that these outbursts are shallow and meaningless because they do not last. The truth is rather that they are violent because they are *deep*. The growing adolescent feels very intensely. He is more and more conscious of restraints and obstacles, he has just discovered how cribbed and confined his life really is and has been. Checks he has never noticed before have been controlling him throughout his boyhood, but now he is aware of them and resents them keenly. The cause may appear slight to us, but the feeling aroused springs from the very depths of his being. Who cannot remember the sense of outrage that sprang up at some bit of exposed shabbiness on the

part of one who had been loved and respected? Who has not been surprised at the outburst of generosity from some young soul stirred by what appeared to us a very minor happening?

5. The moodiness of Youth.

As a Lowland Scots saying has it, youngsters are always "i' the clouds or i' the midden." "Young people weep and sigh; they know not why." The emotional side is newly born, newly exposed, and correspondingly sensitive. Youth joys in excitement, it feels keenly, and just because of its very intensity the feeling cannot last long. Youth soars to the crest of the wave but cannot stay long at that dizzy height. It must plunge into the trough of despair and gloom before it can rise again to the heights. Later it will learn control, to keep to the more sober levels, but at what a price! Refer to the reading from Hudson again: "That everlasting delight and wonder would wither away and vanish, and in its place there would be that dull, low level of satisfaction which men have."

6. Childhood and Youth.

In childhood's days the task of the individual has been to fit himself to things about him. Hunger and satisfaction, cold and rain and the comfort of the fireside or of a warm bed, these have been the things that filled the child's life. But now the task changes; it is to a wider environment the youth must adapt himself, an environment of strange beings. Even the members of one's own family are no longer familiar. The world is full of strange people and of mysterious ideas and happenings, and all one's energies must be directed to making a niche for one's self, a home in this foreign land.

II.—THE IDEALISM OF YOUTH.

Bible Reading : Luke 4. 16-22.

Suggested Hymns :

F.H.B. (new) : 125, 133, 156, 138.

F.H.B. (old) : 362, 425.

Aim of the Lesson : To consider the part played in life by the ideals of youth.

Notes on the Lesson.

1. Youth's Ideals.

It is suggested that before this lesson is taken members might usefully try to discover what are the ideals of some of their young friends. The writer of these notes found in this way but little support for many of his (and others') accepted views.

Some denied that they had any ideals. (Why did they give this answer? Were they unwilling to admit they had? And, if so, why the unwillingness? Had they "betrayed" themselves before and been harshly treated?) One young friend retorted, "What are my ideals? The same as yours, I suppose. Why should they be different?" (That last question is worth consideration, too, is it not?) Yet another suggested that all this talk about youth's idealism was pernicious. Old people (and he apparently included middle-aged folk in the same category) suggested that young folk were idealistic so that they might justify the repression of youth by claiming for themselves what they regard as the greater virtue of being practical. He evidently did not like the "Ah, my boy, when you've had my experience" attitude of his seniors.

2. What is meant by the idealism of Youth?

It seems from these answers that we must first get clear just what we mean by "idealism" in this connection and discover whether it is particularly prevalent during adolescence. A dictionary defines an ideal, in the present sense, as being "a conception formed in the mind of the highest excellence; supreme perfection, as of something to be aimed at or aspired to, or most to be desired." Then idealism is "a habit of mind which tends to form ideals."

Now it is clear enough, is it not, that this habit of mind is not restricted to those in their 'teens. It is a habit which is often

strong throughout life. Is not the truth rather that it begins, or becomes apparent, during our youthful years: that older folk can trace back their ideals to an early period, but not usually into childhood's days?

The child imitates those around him, but does so unconsciously and for the main part without discrimination. One stage in his growth into manhood is marked by the beginnings of conscious imitation, by the first deliberate choice of objects to be imitated and by the equally deliberate rejection of others as models. This seems to be the route by which idealism evolves.

3. Day-dreams and Ideals.

The child has been constantly under external control—parents and teachers have made most decisions for him. The rules of school and home have settled most of his day-to-day problems. He may have been unconscious of it, but the steady pressure towards certain forms of conduct has been there none the less. During most of his later life he will again come under external controls—economic, social, domestic. Other rulers will govern his kingdom, largely in benevolent fashion again, but none the less despotically.

Note.—Amongst many primitive peoples this change is well recognised and is marked by the initiation ceremonies which mark the entry of the child into membership of the tribe. If a member of the School can give a brief account of such a ceremony and its significance it will be helpful.

For the time being the youth is independent (i.e., dependent upon himself)—he halts between two prisons, barely free of the shackles of the old and barely conscious of the shadow of the new. Like most newly-liberated prisoners, he feels lost in his fresh surroundings. In all he does he is deeply conscious of himself and deeply critical of himself. All his blunders seem fatal. Every eye seems turned his way. Yet older people seem quite at ease in these surroundings, and this arouses his curiosity. How grateful he is when some understanding adult admits that in his day he made equally silly blunders and was equally clumsy.

He pictures to himself people who did the right thing always, God-like figures who walked majestically and surely through this uncertain world, and of these he makes his heroes and heroines. He pictures himself striding along equally serene and certain in even more difficult circumstances—these are his day-dreams. And sometimes he tries to live his day-dreams in this prosaic world and fails miserably—and these are his tragedies, blows of fate that can be made so much more bitter by the unthinking,

mocking laughter of adults, or, on the other hand, sweetened somewhat by understanding sympathy.

4. Some implications of the Ideal.

It is worth considering what it means to have an ideal. The mere picturing of something, or more often someone, of the highest excellence, an embodiment of supreme perfection, is not all. The recognition of a standard worthy of aspiration necessarily implies the recognition of oneself as falling below that standard, and, perhaps still more important, a belief in the possibility of oneself attaining to that standard.

Do you agree? Remember we are not concerned with whether the standard *is* attainable, but with whether it is *believed to be* attainable.

The idealist naturally sees the ideal much more clearly than he sees the way to its attainment. For the present his thought is concentrated on the end, not on the means. And this, perhaps, is the great value of the ideal—it provides a stimulus to action. It releases energy which can be self-directed. From this spring those characteristics of youth which mark it off so sharply from middle-age—the spirit of adventure, the willingness to experiment.

5. Some conclusions.

Our consideration of idealism and ideals should lead to some practical suggestions, capable of application in our own lives. It should be evident that adults should

- (i) Seek to treat youthful ideals and the possibly crude attempts to reach them, with sympathy, and should encourage such attempts and even provide opportunities for them to be made.

(Is it better to dismiss the schemes of youth as impracticable, or to stand by ready to help in the ventures, or to say, "Let's try it, anyway"?)

- (ii) Suggest and provide trials and contests and be quick to recognise even partial successes.
- (iii) Remember that if high ideals are to be adopted by our youthful friends we must play our part in supplying the raw materials from which they are built. The books we provide for them, the people with whom we make them acquainted, the experiences to which we introduce them—these are the stones with which they build.

On the other hand, Youth must recognise the dangers of day-dreaming that ends in dreaming. The ideal may not be attained, but if it is worth anything at all it is worth striving for. Trial, contest, some achievement at least, these are the readiest means

of clearing the way to a distant goal and the surest means of securing assistance when, unaided, one might flounder.

The great importance of the choice of ideals lies in their influence in determining one's attitudes, the inclination towards a right or a wrong choice as between alternative courses of action ; in other words, what is usually meant by the word character. A man's character is only a complex, built of fragments of youthful ideals.

The great danger lies in the attempt to force ideals upon others. Unlike dogmas, they must be chosen, not merely accepted. Turn again to the 18th verse in our Bible reading : " The Spirit of the Lord hath anointed me ; *he* hath sent me "—to do what ? To strive for the attainment of *my* ideals.

III.—THE SPIRITUAL QUEST.

Bible Readings : Psalm 119. 9-16; 1 Kings 3. 5-15.

Quotation :

" But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness, I want sin."—
HUXLEY, *Brave New World*.

Suggested Hymns :

F.H.B. (new) : 128, 150, 203, 248.

F.H.B. (old) : 70, 344, 361.

Aim of the Lesson : To consider the youthful search for beliefs.

Notes on the Lesson.

1. Authorities and Ideas.

The child is normally receptive and passive. He takes his ideas and beliefs ready-made, so to speak, without question, without thought of trial or test. For their justification he depends on their authors. " My father says so," " Mother told me that," " Teacher says so "—these are his answers to anyone who queries his statements. As he grows older sometimes he answers instead, " I read it in a book," " I saw it in the paper," " It says so in the Bible." Clearly to him the authority is more important than the idea.

(Do we ever grow completely out of this stage ? Should we ?)

This is, of course, but one aspect of the dependence on others which we have seen is such a significant feature of childhood. As the child grows into youth, questions and doubts begin to assail him. His greater awareness of his surroundings, and especially his social surroundings, lead him to these. Things do not work out as he had believed. He does work hard and still remains in the middle of the class. He is honest and truthful and these things don't seem to pay ; worse still, his authorities don't always seem to be either honest or truthful. For a time he clings to the old ways—" Father *must* be right." He chooses comfort in preference to truth. But in the emotional turmoil of youth the comfort is but fleeting ; he keeps on repeating the old beliefs, but they are no longer satisfying.

2. Radical or Bigot ?

Childhood has been ruled by egoism. How will this affect *me* ? has been his main concern. Will *I* gain or lose ? has been the thought that has guided most of his actions. His

increasing awareness of other people as he grows into youth leads him to consider how his actions will affect others. He may still decide in favour of what pays best for himself, but he *knows* that what he does will affect others, too. Egoism at least tends to be replaced by altruism ; he looks outward rather than inward.

Looking out upon the world, he sees injustice and wrong in many places. He notes the sufferings of the poor and the oppressed, and burns to put them right. He flies to extreme courses. Nothing but revolutionary action appeals to him ; he becomes a flaming radical or an obstinate young bigot. For him, what ought to be, must be, and must be now. He has no patience with the slow-moving reforms advocated by other people, their (as he thinks) only half-believed truths. "*I must be about my Father's business.*"

But first he must deal with the doubts that assail him when, his emotional force spent for the time, he sinks into gloomy moods. Three courses are open to him. He may stifle his doubts, argue that it is wrong to doubt, that he must have "*faith.*" He *can* get rid of his doubts that way in time. Most of us have disposed of some of our unanswered questions by burying them. But what of the cost ? It is a habit that grows with use, that becomes easier with repetition. It means often goodbye to intellectual honesty for ever. He may in the second place wrestle with his doubts until he finds a satisfactory solution to them. The resolution may be merely temporary, his new belief not much of an advance on the abandoned one, and the process is usually painful. But the solution is his own, the temporary belief nearer the truth, the satisfaction considerable. It may make him an awkward neighbour, a disconcerting friend, but he has approached one step nearer the kingdom of heaven.

The third way is to live on with his doubts, hung fluttering 'twixt heaven and hell and plunging uncertainly between. There are many, too, who follow this course. They keep an "*open mind,*" or, in other words, live without beliefs.

3. Intellect or Emotion.

The difficulty is really much more an emotional one than an intellectual one. What the youthful mind craves for is satisfaction rather than proof. Theological argument is not what he needs so much as honest fellowship. He will usually reject with suspicion the "*Let me demonstrate to you the real proof of the matter*" attitude of the expert, but will listen with gratitude to the "*Let us look at it together, old man*" approach of the older, understanding mind that treats him as an equal. For as with all of us—though not to the same degree—with him belief and emotion hang together.

Jot down three or four of the beliefs you hold most strongly. How many of them did you *accept* on the strength of demonstration? And how many because you trusted or loved the man who taught them to you?

His attraction towards certain ways of looking at life, or certain aspects of life, shows what is passing in his mind, the stage of his development. Art and poetry appeal at this stage, if he has been lucky enough to meet them. Their tidiness—the finished and complete-looking character of a poem—is such a relief at times from his own mental turmoil and confusion.

Can you remember a poem, a psalm, a hymn that gave you this satisfaction in your youth?

A little later, usually, he finds that these things no longer satisfy. The Twenty-third Psalm, and Browning's "God's in his Heaven," no longer seem so satisfying when he has seen a "depressed area" through the frank, fresh eyes of youth. He searches again for Truth, for something in which he can believe, and often he discovers it in Science: for there he finds, at any rate, definiteness; he finds knowledge that is accurate, things he can verify.

What is he really looking for? Some kind of provisional working arrangement, something flexible and adaptable—not a creed.

4. One's own Religion.

If this picture is anything like the truth, one of the main pursuits of youth is a religion. Again we are faced with the question: What is to be our part, our duty, towards him during this period and in this respect?

Is it to provide him with a code of beliefs ready made? Is it to seek to persuade him of the efficacy, the truth—to us—of our religious beliefs? Or is not it rather to recognise his right to build up his *own* religion? Can we justifiably present him with creeds as, when a child, we presented him with material food, saying "This is good for you"? Or should we rather seek to provide him with the materials out of which he may build his own edifice?

[Refer to "Jesus among Men," p. 105, where it is suggested that Jesus' solutions to human problems arose out of the problems themselves, not from some ready-made law.]

A few conclusions seem fairly certain, at least.

- (i) Undue probing, undue interference, are certainly harmful. Self-reliance, not dependence, is the desirable state to encourage.

- (ii) Practice is better than precept. Shown work of which he approves, men whose actions appeal to him, he will himself look for the beliefs from which these actions spring.
- (iii) The differences of religious sects will not be helpful or interesting to him. "A plague on your divisions" will probably be his attitude. On the other hand, the broad agreements will probably attract him—the accepted things that form the basis of recognisably right living, by Christian or Pagan, Buddhist or Mohammedan.

Does your School offer opportunities to its younger members on these lines? Or does it help you to assist the young people you meet outside the School?

IV.—LOVE, FRIENDSHIP AND MARRIAGE.

Bible Readings : 1 Samuel 17. 55 to 18. 5 ; Ruth 1. 8-11 ; 16-18 ; 2. 2-6 ; 8-10 ; 14-17.

Suggested Hymns :

F.H.B. (new) : 175. 404. 336.

F.H.B. (old) : 283. 354. 425.

Aim of the Lesson : To seek to understand another side of youthful growth.

Notes on the Lesson.

1. Physical and mental change.

Adolescence is a period of rapid physical change. Mental and emotional changes not only accompany these bodily changes, they are often largely the result of them. If a slight rise of temperature, due to a cold, say, can affect one's mental activity, as we know it does, how much more may fundamental bodily changes lead to mental and emotional disturbance ? The clumsiness of youthful people is well known. Growth outruns the power of control for a time, and movements are awkward in consequence. Mental growth, as we have seen, is accompanied by increasing sensitiveness to the opinions of others, increasing awareness of one's own shortcomings.

The new recognition of their physical differences tends to make each sex especially awkward and sensitive in the presence of the other sex. These troubles pass, of course, in time, but they are important whilst the phase lasts. Each tends to avoid the company of members of the other sex, and, through seclusion, seeks to escape the painful contacts. Each clings to the company of his or her fellows, forming little gangs or cliques, whose conversation is full of contempt for the other sex and all its ways. Both tendencies, though natural, must be overcome if the youth is to emerge into a happy, full life. The fact that this period passes quickly where the young person is a member of a numerous and happy family group suggests the importance of mixing with others at this stage. Whilst still respecting their right to periods of withdrawal, parents and friends can help by providing opportunities for mixing. These are especially valuable when the young people meet in circumstances where convention or custom rules their conduct. Awkwardness arises when there

is hesitation or doubt as to what is the right thing to do next. Formal classes or simple dances, family parties and games, soon "break the ice," as we say. Jobs to be done in groups—decorating rooms or preparing stages or running teas—are very useful.

How many of your own youthful friendships with members of both sexes originated in just such ways?

2. The loneliness of Youth.

For some time the youthful mind is unduly concerned with personal matters, turned in upon itself. Problems seem to be continually arising. Do you remember how tremendous those problems seemed to you then, and how useless it seemed to turn to others for help? Life is terribly serious and difficult. The world is very large and oneself so very small and so very much alone.

Older people seem to have many fewer difficulties to face. Can they have been through such a period of strain? "Has anyone passed this way before?" They must all have done so before they gained their matter-of-fact serenity in face of such a troubled world. Herein lies the attraction of older people for youth in its 'teens. The incomplete envies the complete. There is all the attraction of the mysterious, of those who have experienced for those who have yet to look forward to that experience. Young folk in school often develop an unreasoning affection for their teachers or at home for some older person who comes frequently into the family circle—an uncle or an aunt quite overshadows their parents for a time.

Such friendships mark the end of this period of loneliness. Their importance is obvious. For the time being the friend is an ideal incarnate. We smile at the outward imitations in speech and dress—the desire for a frock of just the same blue as Miss A., or the attempts to imitate the swimming style of Uncle B.—but we must not forget the more serious, though less obvious, imitations of ways of thought or attitudes of mind. "You can always tell a boy from — school" is true of the bad school as well as of the good. The child imitates unconsciously, the youth consciously. In both cases the responsibility of the imitated is great.

3. Love.

Frequently the search for the incarnation of the ideal ends in its discovery in a member of the opposite sex. The friendships that have developed out of acquaintanceship reach their culmination in one friendship that develops a special character of its own. The search for the clue to the completeness of the adult comes to

an end. It is realised that for completeness, for fullness of life, the individual must rely on another. Each still incomplete alone, the one finds completion in the other. The cycle is complete—acquaintanceship, friendship, love.

There is, of course, behind this sentiment, as in the case of all other sentiments, an instinctive core. The love of a mother for her children is a developed expression of the instinct of protection. In the lower animals it remains at the instinctive stage, in man it develops to a higher level. So behind love is the instinct of the animal to reproduce its kind; but human love reaches to a higher level. Something very near the instinctive level is seen in the boy who "shows off" in front of a number of girls. How many, for example, smoked an early cigarette on a carefully-awaited-for opportunity when the girl whose attention was sought could scarcely fail to observe it? How many catches have been dropped in the cricket-field through anxiety lest the brilliant feat about to be accomplished might not be observed by one, carefully unregarded, but known to be present? And the girl is not a whit behind in seeking the attention of a member of the other sex, though the methods employed may be different.

Like other sentiments, too, it feeds on experience. Tiny incidents are exaggerated and accidental happenings interpreted as intentional, as "signs." The first timid and almost imperceptible approaches provide the stimulus for ever closer contacts. Day-dreaming becomes more frequent again, and there is no mistaking its importance now. The periods of absence from one another are filled with imagined happenings that run on in front, far beyond reality, but paving the way for that reality. A thing dreamed of is half-accomplished. Of what stuff are those dreams built? Things seen and heard or read. Chivalry grew from the love-songs of the troubadours. Is it better that youth should build its dreams of love on Tennyson's "Idylls of the King," or on the sordid columns of sensational newspapers?

"Calf love" we call it, knowing that the object of youthful love may change many times before it ripens into the steady affection that forms the basis of happy marriage. But, like so many features of youth, its temporary character is not a measure of its importance, nor of the joy or pain it may yield. How many have "renounced the world" in a violent reaction from a slighted first love? How many have entered convents of their own making because they lacked courage of their own or the sympathy of others to help them rebuild their shattered dreams?

4. Marriage.

The natural culmination of youthful love should be union with the loved one. It should be the normal termination of

youth. Amongst many tribes, just as the initiation ceremony marks admission to the status of "young man" or "young woman," so the next great ceremony, marriage, marks full admission to the tribe, the final recognition of manhood attained. Both on biological and psychological grounds the arguments in favour of early marriage are overwhelming. Western civilization has tended to put further back the time of marriage. The justification is almost entirely economic—though sometimes it is shrouded in a false cloak of morality. The question asked is not, "Are these twain physically, mentally, emotionally fit for marriage?" but, "Can this man maintain this woman?" Which of these is right?

To some, economic and other conditions deny the possibility of marriage. In what ways and to what degree may other friendships compensate for this?

V.—CAREER AND LEISURE.

Bible Reading : Ecclesiastes 3. 1-15.

Suggested Hymns :

F.H.B. (new) : 207, 226, 233, 232.

F.H.B. (old) : 365, 362.

Aim of the Lesson : To consider youth as a time of preparation for manhood and womanhood.

Notes on the Lesson.

1. The Young Man.

Probably the most widely spread of all our ideas of youth is that implicit in our aim—the main purpose of youth is to prepare for manhood and womanhood. How many of those of us who are parents have worried our offspring to fit themselves for the life that lies in front of them? How often are personal and even national provisions made on this basis? Think of our educational system alone—our technical and commercial schools that seek to fit young people for the jobs they will afterwards take up. Think, too, of the “playing-fields of Eton”—and elsewhere—that have been justified on the grounds of a later “victory of Waterloo.” But is the argument sound?

The child goes to school to be prepared for life. But does that mean that he must be taught the tasks of manhood whilst yet a child?—that he must be treated as “a little man”? The great changes that have taken place in our junior schools of recent years have come through the rejection of that view as unsound. The purpose of the school is now seen to be to satisfy the *present* needs of the child—not his possible future needs. Play is an essential part of childhood—incidentally lessons may be learned and muscles strengthened, but these are not its justification. Present development, not a future Waterloo, demands playing-fields. Any right thinking concerning adolescence must begin here—the young person must *not* be thought of as a young man or a young woman. A full youthful life, not a preliminary outline or sketch of manhood and womanhood, is the thing to be aimed at. Do you agree?

2. Our own careers and leisure occupations.

Let us begin once more by a little memory searching. *When* did you choose your career? *Did* you choose it? If not, how did you come to enter it? Did someone else choose it for you,

or did you merely drift into it, guided by circumstances? So far as the writer knows, there are no figures available covering a really wide field, but some facts from a recent inquiry amongst 350 university students training for the teaching profession may be useful, it being remembered that conditions here force an early choice as compared with other professions and a late choice as compared with most artisan occupations. About 60 per cent. made the choice during their fifteenth, sixteenth and seventeenth years. Of the whole number 32 per cent. of the men and 43 per cent. of the women chose it because of a liking for the job; 17 per cent. of men and 9 per cent. of women because of the wish of a parent or parents; 9 per cent. of men and 5 per cent. of women because of the persuasion of others.

How do *you* spend your leisure time? How did you come to adopt that particular way? Would you prefer to spend it in some other way? And, if so, why don't you? When did you adopt that method of using it? Which of the following ways do you follow: reading of novels or of poetry; playing an instrument or singing or some other form of music; games of skill; conversation; a handicraft; gardening; walking or cycling in the country; the theatre or cinema? Which of them do you not use, and why? Does the reason lie in your present circumstances or in your past history?

3. Leisure in Youth.

One's youthful years, as has already been suggested, should not be overcrowded with tasks. We have seen that it is a period filled with personal problems. Urges and inhibitions turn the youthful mind hither and thither. Varying attractions exert their power from hour to hour. Moods of depression and of joy rapidly succeed each other. The main job of youth in the personal realm is the search for stability amidst these conflicting stresses. He must balance the need he feels—for freedom, for opportunity—against his own possibilities—of self-guidance and self-reliance; the tasks he sees before him, with the powers he feels he possesses; the urges of his new life, with his growing powers of control over them; above all, the claims of his self and of the society in which he lives. For this he must have long periods of leisure, much time to himself.

The ideals he has painfully built up from his limited experience and reading must be tried out. He should have time and opportunity and encouragement for his attempts at putting them into practice, for only thus can he draw from them their full value. If he is to develop into a sane and happy manhood he must enjoy life now. If we remember, as we should, those periods of despair which come when he realises his own inadequacy,

we shall be only too ready to help him in his enjoyment so far as we can. Older people often frown on his fondness for sport, for risk even, for excitement. Is that position justifiable? A good memory is a useful asset in answering that question. There are at least two good reasons why it should be regarded leniently. In the first place the thrill of the game is a useful outlet. It is not merely a case of "blowing off steam," though the analogy is not altogether valueless. Kingsley's advice to "Do noble things, not dream them all day long," would not be seriously reduced in value by dropping the adjective "noble." Only by putting one's inner urges into practice can one learn to control them and direct them to good ends. Remember Browning's lines, too—

"The sin I impute to each frustrate ghost,
Is—the unlit lamp and the ungit loin."

Here, too, in his games he will find at least something he can do, some moments when he forgets his own inadequacy and draws comfort and courage from his achievements, petty though they may be.

4. The future career.

The need to prepare for earning a livelihood tends to overshadow the emotional and the intellectual problems of adolescence, even though there be no external pressure to bring that need into undue prominence. Just as the idea of vocational education in earlier years has now been found unwise and largely abandoned, so the same tendency is clearly apparent in the modern education of the adolescent. This is not to say that youth must be sheltered from the active life of the workaday world, that he should bury his head in books or devote his time to games or music. Just as the modern day school is fitted with practical rooms and workshops, so the adolescent boy or girl should have abundant opportunity for practical activities, for developing his practical interests. But the woodwork class of the primary school does not seek to create carpenters nor the domestic science mistress to create a race of cooks. Neither should the practical activities of youth be either limited or mainly directed to the career that will be taken up later. To know the ways of animals and plants, to realise the difficulties of making quite simple dishes, to learn the patience and skill necessary to produce a passable drawing or a decent piece of needlework—these things are good for all, are good in themselves.

Practical contacts of this sort should be scattered around the path of youth, if only as a check to excessive day-dreaming. It is good to dream of being a great painter, but try first of all to draw a simple thing. A century ago the importance of this was

not even dimly realised. Even to-day there are schools for our young people where hand-labour—whether in the workshop or the garden, in the kitchen or the needlework room—is either neglected or despised. The "clever" people do maths. and science and Latin—only the "duffers" do woodwork and needlework and cookery. And in how many homes is the error of this appreciated and steps taken to provide the opportunities denied in such a school? Mary's sewing or attempts at something new in the way of dinner dishes, and Jim's attempts at fretwork or wireless-set building—are they encouraged or frowned upon because of the mess created or the materials "wasted"? Is there a place or a time set apart where they may do things, or are they compelled to dream them only? Are your School premises ever available for doing things, or only for sitting in rows, listening or discussing?

In this connection it is worth considering whether we have progressed as far as we can in the way of providing practical opportunities for our girls more particularly. Are the usual domestic tasks enough? Are they tasks of the right kind for all our girls? Do they provide a sufficient variety of outlets for the expression of their creative ideas?

What assistance can adults give to young people in the choice of a career? Every parent knows the difficulty of giving wise advice and direction. Most, though not all, are aware of the dangers of making the choice for their sons and daughters. Those uncomfortable square pegs in round holes—how are they to be avoided? If one must give advice, clearly one must first of all know the peg and the hole—and it does not by any means follow that because it is one's own son or daughter, therefore one knows his or her capabilities best. Consultation with others who have had opportunities of judging the young folk is clearly desirable.

But is it quite certain that the giving of advice, the urging towards a particular career, is the best help one can give? How often does one hear—and say—"If I had only known what it meant I would never have taken up this job?" It is not always possible, and is seldom easy, to arrange, but in an important business like this surely more might be done in the way of experiment, of giving the young person a month's or even a few days' trial at various jobs.

Then there is the difficulty of rapid changes in industry and commerce. The youth begins hopefully on a skilled job only to find in a few years that he is no longer required because his work is being done by machinery. That kind of thing it is impossible to foresee, but much more might often be done to lessen the blow if it should happen to fall. Specialised vocational training here shows its weakness most clearly. The careful apprenticeship has fitted our youth for one job, for facing one set of problems

only—take that job from him and he is helpless. He lacks adaptability because he missed the general training he should have had, the general preparation that was his right. It is no doubt convenient for an industrialist to receive ready-made employees from the technical school. In the old days the burden of specialised training was borne by the industry itself—was not that more just? Of course, the youth already trained and fitted for the particular job will usually be chosen to fill it—is the employer wise in doing so, even if he consider only his own pecuniary interests? Above all, is the price paid by the youth justified?

Section IV.

Aspiration.

NOTES BY W. ARNOLD VICCARS.

I.—THE COMING OF A NEW IDEA.

Bible Readings : Acts 7. 51-60 ; 8. 1 ; Galatians 1. 11-24. (Use the Twentieth Century New Testament.)

Book References :

Paul of Tarsus. T. R. Glover. (Student Christian Movement. 6s.)

Paul. Adolf Deissmann. (Hodder & Stoughton.) From a Library.

Life and Ministry of Paul. Eleanor D. Wood. (N.A.S.U. Out of print.)

The Meaning of Paul for To-day. C. H. Dodd. (Swarthmore Press. 3s. and 5s.)

Suggested Hymns :

F.H.B. (new) : 29, 307, 411, 327.

F.H.B. (old) : 349, 392, 395, 193.

Aim of the Lesson : To see how a new idea or view-point may re-shape a man's thought and change the whole direction of his life.

Notes on the Lesson.

I. Introductory.

More than usual of our lessons this year are based on the life and writings of Paul of Tarsus. Apart from the Founder of our religion, no man has had a more powerful effect on Christianity than Paul and none has done so much in spreading it. In the sphere of religion, Paul stands head and shoulders above all the rest in achievement, so we do well to look to him as a great example and to learn from him what the human spirit at its greatest can accomplish.

Luke, in his book, *The Acts of the Apostles*, tells us much about Paul. In some parts of the book he is recording events in which he took part, for he was with Paul on some of his travels. But for the most part he is telling us what others have told him, and then, of course, his record is not quite so authentic ; it is not easy,

for instance, to write a true report of a speech delivered perhaps some years ago and of which one has only heard at second hand. We also have to remember that Luke was a writer who loved the marvellous and inclined to give a rather "highly-coloured" account of the events he recorded.

However valuable we may find Luke's book, it is to the writings of Paul himself that we turn for a real revelation of his mind and life. For this reason we turn in our lesson for to-day to Paul's own account of his conversion rather than to the three accounts given by Luke, though we may well look these up also—they are to be found in Acts 9, 22 and 26.

2. Who was Paul?

Paul was a citizen of Tarsus, an important city in the Roman Empire and celebrated for its study both of Greek and of Roman philosophy. He probably belonged to the middle classes, he learnt the trade of a tentmaker, and had a good education which he completed by a period of study in Jerusalem under the veteran scholar Gamaliel. He was proud of his Roman citizenship and always showed great respect for the power and authority of Rome and for the Roman sense of justice. And Paul was a Jew. He gloried in that and in all it meant. Nothing that ever happened to him could alter that or diminish his love for his own race.

3. Who was Jesus?

Jesus was a carpenter in the little-known village of Nazareth, who left his trade, attracted to himself a group of followers, and became a public teacher or prophet. Much of his teaching appeared to undermine the authority of Jewish law and tradition; he was fiercely opposed by the authorities at Jerusalem, who very soon compassed his death by crucifixion. His followers, after their first dismay, quickly recovered, asserting that Jesus had come to life again, that they had seen him and spoken to him, and that he was the promised Messiah of the Jews. They proceeded, with much success, to establish a "Jesus-cult" in spite of the opposition of the governing classes of the Jews. A year or two after the death of Jesus we find Paul in Jerusalem energetically siding with the authorities against the followers of Jesus.

4. Who was Stephen?

The authorities at Jerusalem had the law on their side, and, as the numbers of those who were attracted to the "Jesus-cult" increased, they tried to quench them by persecution and imprisonment. Many were driven away from Jerusalem and, taking their

faith with them, spread the belief in Jesus to north and south. Those who remained faced their trials with such courage and even joy that people were amazed and wondered what could be the source of their power. Typical among these joyful sufferers was a recent recruit named Stephen, who made a powerful defence of his faith and, even when being stoned to death, showed so fine a spirit that all who saw him felt that some divine power was in him.

5. General note.

We have given just the "bare bones" of the facts about the three men at whom we are looking: facts such as a cold, neutral observer at the time might have told us. The opener of the lesson must have these facts in mind and the lesson might begin with a brief statement of how an outsider might have regarded Jesus and Stephen and what line of action he might have expected Paul to take when, visiting Jerusalem, he found the new society of the followers of Jesus gaining ground.

We may now read the passage from the Acts and see the effect made by the death of Stephen on those who witnessed it.

Then we must proceed to try to enter into the mind of Paul and see what happened to that energetic opponent outside Damascus, and made him forever a changed man.

6. The Mind opposes.

In Galatians 1. 13-14, Paul tells us how strongly he opposed the followers of Jesus. Consider some of the reasons:—

The Jews were expecting a Messiah who would be a descendant of King David, would make their nation dominant over the whole world and assert the Mosaic law as supreme. How had Jesus answered these hopes? He may have been of David's line, but, if so, he set no store by it (Mark 12. 35-37). A peasant—carpenter—vagrant—was unthinkable to the Jew as a possible Messiah. A crucified Messiah was unthinkable and was contrary to Old Testament teaching; he was accursed (Deut. 21. 23). Even resurrection from death, on which the followers of Jesus laid so much stress, was not a completely accepted belief. Jesus had held "the Law" in contempt—recall our lesson "The Bondage of the Law," September 22nd, 1935, and note that Stephen was accused of blasphemy against Moses. Jesus had treated the Temple with almost equal contempt—note how Stephen deals with this (Acts 7. 47-50). And Jesus had hinted at a universalism in religion which did not fit in with the Jewish idea of a "peculiar people."

No wonder Paul—the ardent, keen-minded young Jew—strove to exterminate the followers of Jesus.

7. The Spirit accepts.

But Paul, thorough-going Jew as he was, had never found peace of mind through learning and keeping the Law. He tells us so in his letters. There, in Jerusalem, before setting out for Damascus, he had seen the followers of Jesus, and particularly Stephen, filled with a peace and a joy for which he had longed in vain. "What impression must that death of Stephen have made on a young man, bigoted, but affectionate and open-hearted, and uneasy in mind? We know from himself how his nature was torn in two by the struggle against sin; and here was a man, being slowly butchered, and entirely at peace with God. Paul felt the contrast; he was himself *not* at peace with God. The miserably slow process of the death left Paul the longer time to study the dying man, his face, his bearing, and the scene." (Glover, p. 59.)

So Paul, nearing the end of his journey to Damascus, was ripe for a revelation; and the revelation came. This Jesus, who, he thought, had died, accursed, was a spiritual, living Person, whose very life was entering into the life of others and bringing peace and freedom from fear. The whole meaning of life was changed—and Paul's whole plan of life must be re-arranged in consequence.

8. The great fact.

Paul knew that Jesus lived and that he had triumphed through suffering and love. That was enough for him. Now read Galatians 1. 15-24 and see the effect of the new idea on Paul's mind and on his actions. First ask yourself what did Paul know about Jesus besides his death and resurrection? He had been an enemy of the followers of Jesus and as such would have heard something. But Luke's account of those early days suggests that the disciples themselves spoke of little besides the death and resurrection of their Lord. Paul had probably heard almost nothing of the details of the life or of the teaching of Jesus. We might expect that his first impulse would be to seek out the followers of Jesus and learn about him. He tells us the exact opposite was the course he adopted. He almost avoided the company of those who could have told him more about Jesus. He went somewhere in Arabia. He sought solitude, so we may imagine, where he could spend time in relating his revelation to his whole scheme of thinking, and determine how it would affect his conduct. And even when he has thought it out he goes to Jerusalem only for a very brief visit and soon returns to Tarsus and then to Antioch, which becomes the centre of his new work as a Christian. (The Temptation of Jesus in the wilderness, following his baptism, is a parallel worth thinking about.)

9. Principles and details.

In our later lessons we shall see some of the great conclusions which Paul found as a result of the "new idea" which was revealed to him.

Leaving these for the present, let us now seek some general application of Paul's experience.

Life is complicated and ever more specialised. Success depends on mastery of detail. We get absorbed in detail. We cannot see the wood for the trees. Think how often, in our attitude to our neighbours, in our behaviour in our School or our work, in politics, in everything, we allow detail to settle where principle ought to dominate the issue. Our course would be clearer if, more often, we made some "Arabia" for ourselves and allowed life's great principles to inform us.

Try to recall such experience as you have had (or your fellow members) in this matter. The times when you have felt the need to get away from the hurly-burly and to think things out; and the way you have found occasions to do it. The events which have brought you up suddenly, face to face with the realities; a great sorrow—perhaps the death of a friend; a great event—perhaps the loss of a job; a great joy—perhaps a promise to marry. How have such events led you to some new understanding which you have never lost?

II.—THE DYNAMIC OF A NEW IDEA.

Bible Readings : Galatians 5. 1-18 ; 1 Corinthians 6. 9-14. (The Twentieth Century New Testament is particularly useful for Paul's Epistles.)

Book References :

As in previous Lesson, also
Shakespeare's *The Tempest*, where Caliban's idea of Freedom makes a good study. Compare it with Paul's idea.

Suggested Hymns :

F.H.B. (new) : 366, 344, 367, 96.

F.H.B. (old) : 251, 254, 106, 396.

Aim of the Lesson : To see how a new idea compels to action.

Notes on the Lesson.

1. Preliminary.

The Introductory paragraph to our last lesson should be kept in mind, and the subject of last lesson might be referred to briefly, because this lesson springs directly out of it.

2. Damascus and "Arabia."

Following the revelation which Paul received outside the gates of Damascus, we saw that he went to Arabia and we took this to mean that he needed time to recast his thoughts and plan his life. Two things emerged which carried him at a bound far beyond Peter and James and the Jerusalem Christians, two things without which Christianity could never have become a world religion and would probably have faded out as a local Jewish sect. Let us try to state them briefly. Jesus had come from God. His life of love and sacrifice, sealed by his death and resurrection, showed that man is individually precious to God, and is related to God. It showed that mankind is essentially capable of good, that relation between God and man was no longer a matter of legal covenant and law observing, it was a matter of faith in a living and guiding spirit. The day of the law as a final authority over life was gone. So much was certain. And then the mind of Paul takes the next great stride which decides the part he is to play in the future. If the authority of the law was gone, then the special state of favour of the Jews, the people of the Law, was gone. If man is individually precious to God, then all men, of whatever race, are precious. The Gospel of Jesus, and his resurrection, are for the world.

If we feel that the sight of Stephen dying prepared Paul for his conversion, we may equally feel that Paul's life in Tarsus, his Roman citizenship, his knowledge of Greek language and thought, coupled with his own glowing humanity, prepared him for becoming the leader who carried Christianity into the larger world.

So Paul felt the call to take the revelation of Jesus to the world of Greeks and Romans, of free men and slaves which he knew so well. And he took it as a great message of Liberty. Let us see why Liberty was a great dynamic idea.

3. Liberty and the Law.

We can understand Paul's relief when he found a religion which no longer tied him to the detailed and impossible observance of the Mosaic law as the Scribes and Pharisees had elaborated it. But that would not hold good in the case of the Greeks and Romans. And it does not hold good for us.

4. Circumcision.

In his letter to the Galatians (and in other letters) Paul makes much of this practice. The reason, briefly, is that a strong section of Jewish Christians could only see Christianity as an extension of Judaism, an extension which must be kept within the circle of the Jewish Mosaic law. They therefore demanded that all Gentile converts should undertake to obey the Jewish law and, as a pledge of this, that all males should undergo the Jewish rite of circumcision. They followed Paul from one city to another, trying to impose their views on his converts. Paul regarded this as a fatal mistake, something absolutely contrary to the liberty he was preaching. That is why we find him so extreme and vehement in his opposition to them.

5. Liberty and Religion.

Does religion increase your liberty or diminish it? This needs some hard thinking. At first sight, surely, religion means less liberty. It means you *have* to go to church, behave respectably, abstain from many pleasant vices, speak the truth and practise self-denial in many inconvenient and uncomfortable ways. You cannot call this liberty. Paul called it being Christ's slave: and he held it to be the best form of liberty. Let us try to look deeper.

When have you experienced the most real feeling of liberty? What are the times of a great conscious expansion of life? Have you found them in just following the whim or desire of the moment? Rather they are the times when as a lover you have known yourself bound to one object of devotion, as an artist you have seen an ideal which will compel all your powers of expression, as a worker in any sphere when you have found the job which will command all your energies and is worthy of them.

The highest liberty is in self-dedication. That was one great element in Paul's Christianity. What about it? What do we mean when we say it is "dynamic"? What does a dynamo do?

6. Liberty and Licence.

An Adult School man was speaking at a Sunday evening meeting in one of our jails. His subject was Drummond's book, *The Greatest Thing in the World*. To arouse interest he asked his audience what they considered the greatest thing. Without any hesitation they said "Liberty." Most of those who so valued liberty were in jail because they had abused it. They had followed their own desires and those desires had not been towards ideals but towards something selfish and anti-social. Now consider the dangers which arise when the noble idea of Freedom is debased into a mere doing as you like.

Many of the people who received Paul's message were Greek slaves. Their Christianity did not free them from their masters, but Paul's message of a moral freedom must have appealed to them. In the city of Corinth moral standards were very debased. We see from our reading from Corinthians that he has to warn them against the evil and dangerous conception of freedom.

Shakespeare's analysis of the mind of Caliban shows how the first appeal of Freedom to the primitive mind is self-gratification and licence. Consider the extent to which we all inherit the primitive mind, and try to estimate how Christianity may overcome the purely selfish instinct by the dynamic of freedom in a personality nobler than our own.

7. Then and now.

We have been considering how Paul found, from Christ, a new motive-power for the world as he knew it. "All things are yours" was the great phrase he used. But what does this mean for us, here and now? The world is so changed; nothing is the same as in his day. To seek a solution for every new problem in some word of Jesus is a hopeless and unnatural quest. Paul himself found a surer road. It was the spirit, not the words, of Jesus which he took to himself and applied to each new proposition. Consider this from Emerson's essay on "Circles":

"Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. . . . The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalisation. Generalisation is always a new influx of the divinity into the mind. Hence the thrill that attends it."

Section V.

Personality and Conduct.

NOTES BY ERNEST DODGSHUN, B.A., AND GWEN PORTEOUS, M.A.

I.—WHY BE TRUE?

Bible Readings : Zech. 8. 16-17 ; Ephesians 4. 17-25.

Book References :

The Inner Sentinel. L. P. Jacks. (Hodder & Stoughton. 7s. 6d.) Chapter 14.

Mind and Reality. Viscount Haldane. (Affirmations Series. Benn. 1s.)

Freedom in the Modern World. John Macmurray. (Faber & Faber. 6s.) Part II.

Quotation :

" Truth and falsehood are qualities that belong to the work of our hands as well as the words of our lips, and are often more eloquent to the eye than any word can be to the ear. They are expressed by our whole personalities, by our characters, by our conduct, by our general walk and conversation in the world."—
L. P. JACKS.

Suggested Hymns :

F.H.B. (new) : 254, 353, 165, 55.

F.H.B. (old) : 82, 257, 324, 10.

Aim of the Lesson : To consider how we may best help each other to live by reality and not by pretence.

Notes on the Lesson.

1. Actable Truths.

The opener of this lesson might well begin by reading the quotation from Dr. Jacks at the head of these notes, and asking the class to observe that truth calls for a life of action as well as for the testimony of words. Try to see what is included in the obligation to live truly. It means making the outward practice coincide with the reality that is within—mind and soul according well to make one music in life. But is not this one of the tragedies

of life, that, so often, we cannot detect what is the inner truth, and so have conflict with ourselves? Discuss whether you think there are standards and guides by which we may gain help in that difficulty, and whether the same standard will do for everyone. Sensitiveness to truth, and the will to make it real for mankind, have marked each stage in the progress of our race. How would you illustrate that in the realms of Science, Art, Religion, Social Reform, and Industry?

2. True living a condition of Truth-finding.

This lesson is not primarily one about what is usually called "The Search for Truth," in any intellectual sense, but rather on exhibiting true conduct in daily life. Yet living truly is not only the expression of truth as we know it, but is also the means of opening the heart and mind for new apprehensions of truth. Living truly does not, therefore, depend entirely upon the amount of truth one has attained, so much as upon the faithfulness we show in carrying out that measure of truth we have realised, and requires that we shall be continually "renewed in the spirit of our mind." So far as we can understand it, truth is not something which is gained only by thinking or by conscious search. "What if it be a reality which is only reached by love, only becomes clear in so far as we are willing to *be* truth? The New Testament seems to hold the unique philosophy that you can only know the truth you are prepared to obey." How, then, may we obey? For example, we know the "doctrine" that unemployment inflicts moral as well as economic wrong, but do we try hard enough to "obey" the obligations attaching to this knowledge? Examine carefully all that is meant by John 7. 17.

3. Trueness in speech.

The habit of deliberate lying is scorned by men of good character largely because they know that it undermines the confidence between man and man upon which fellowship is founded. This would be a good place to read both the Bible passages, and to notice how the thought of one blends with that of the other. It will be observed that lying not only hurts one's own nature but poisons the relationships in which we live. "Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society."

Consider how such a "violation of truth" may sometimes be in the form of deliberate inaccuracy, or in the form of a statement which is verbally correct yet framed so as to mislead, or in *economising the truth*—that is to say, using it so sparingly as to cause deceit, or any of the other forms of juggling with it. Do you

think that even a significant silence may, under some circumstances, be an aiding and abetting of falsity? Can you give examples of some of these and see them in their right light for the hideous things they are?

Consider our Lord's saying about the "idle word," and notice how easily the careless things we say when off our guard may form an index of character (Matt. 12. 36-37).

4. Trueness in action.

Actions speak louder than words, especially in giving true or false impressions. One man, by sheer pretentiousness of outward bearing, will be untrue to himself for the sake of effect; another will strain his resources and give a wrong impression "to keep up with the Browns," who are his neighbours; and another will act a lie by means of shoddy work or one of the many forms of "jerry-building." The very sense of shame which these things arouse when brought to light is evidence of a failure to live truly, reliably, honestly. Compare the searching standards given in Ephesians 6. 6, and in 1 Thess. 2. 4, where men-pleasers are contrasted with God-pleasers.

5. True living braces the moral being.

To live truly is not only the expression of an honest and good heart, but is a strengthener of personality, building up moral reserves, and helping us both to feel and to know with a larger sensitiveness of heart and mind. It creates the atmosphere in which character has the chance to grow, and it may be interesting to trace this in social, international, and industrial life.

Most of us who are honest with ourselves often feel a sense of insufficiency to attain it, and know that we have to draw upon resources other than our own, but which we believe are at our disposal. May not we say that the man who is relying upon the divine within himself is best equipped for the task? he who lives as in the presence of a God who desires truth in the inward parts? This thought helps us to understand the closing sentence of Lord Haldane's pamphlet, as recommended above, "The more things are interpreted as spiritual, the more they are found to be real."

Perhaps nothing could help more to give point to the substance of this lesson than to read John Drinkwater's poem, *A Prayer*, which begins, "Lord, not for light in darkness do we pray."

II.—COURAGE, OR SAFETY FIRST?

Bible Readings : Deut. 31. 1-8 ; Matt. 10. 24-31.

Book References :

Courage. Sir James Barrie. (Hodder & Stoughton. 6d.)

Freedom in the Modern World. John Macmurray. (Faber & Faber. 6s.) Especially pp. 54-66.

Fortitude. Hugh Walpole. (Macmillan. 3s. 6d.)

"It's the pluck." Poem from *The Unutterable Beauty.* Studdert Kennedy. (Hodder & Stoughton. 3s. 6d.)

Quotation :

"Forward, brave hearts ! To what adventures I cannot tell, but I know that your God is watching to see whether you are adventurous. . . . Courage is the thing. All goes if courage goes. What says our glorious Johnson of courage : ' Unless a man has that virtue he has no security for preserving any other ' We should thank our Creator three times daily for courage instead of for our bread."—SIR JAMES BARRIE.

Suggested Hymns :

F.H.B. (new) : 34, 53, 203, 199, 198, 226.

F.H.B. (old) : 26, 361, 92, 416, 365.

Aim of the Lesson : To see how Courage expresses and enriches personality.

Notes on the Lesson.

This lesson might well begin by enquiring into the quotation from "our glorious Johnson" as given by Sir James Barrie. Is courage indeed the safeguarding of character and virtue ? The answer to this is likely to run through the whole lesson.

In the first reading, notice how Moses called for courage as the very condition of advance, and see on what he based his appeal—partly on the consciousness of the duty to be done, and partly on the assurance of divine support.

Is there truth in the proverb that God helps those who help themselves, and if so, in what sense do you interpret it ?

1. The paradox of Courage.

There is something about Courage that defies analysis and leaves a sense of the mysterious. What has Courage to say to

the principle of "Safety first"? Individual safety is often scorned when another needs to be helped, and even in the case of securing one's own safety, sometimes the only way is to imperil it. Note how Mr. G. K. Chesterton brings this out: "Courage," he writes, "is almost a contradiction in terms. It means a strong desire to live taking the form of a readiness to die. 'He that will love his life, the same shall save it' is not a piece of mysticism for saints and heroes. It is a piece of everyday advice for sailors or mountaineers. . . . A man cut off by the sea may save his life if he will risk it on the precipice. He can only get away from death by continually stepping within an inch of it." What do you think is the difference, if any, between courage exhibited for one's own sake and that shown for the sake of others?

Consider how far the principle of "Safety first" can be abandoned when trusteeship for others is involved, as in the case of (a) the leader of an exploring party, (b) a statesman responsible for his country's well-being, and (c) a church claiming to be the guardian of eternal truth. Remember Captain Scott's dying words, scribbled in his diary when only eleven miles from safety, "We could have got through all right if we had abandoned our sick." Note also the case of Sir Henry Campbell-Bannerman's having set up responsible self-government in South Africa in 1906 after the Boer War; and the attitude of the Catholic Church in the trial of St. Joan.

2. The spiritual basis of Courage.

What is the root or inspiration of Courage? Certainly it is not always a conscious reliance upon any religious faith, yet it must have some inward origin, and we feel that it is one witness to "the spirit of man that is in him," and essentially belongs to his nature. The very phrase of assurance that we use in times of hesitation—"Be a man!"—shows that we recognise courage as an ingredient of true manhood. Although we dare not attribute all courage to a religious inspiration, we may note how genuine religion does brace the spirit and tone the resolution. Such a record as that in Psalm 56. 4 testifies to the fact that alliance with God banishes fear and generates valour. (Consider also the lesson on "Edward Wilson of the Antarctic" in this book, p. 293.)

So far as we can understand it, Courage is unquestionably founded on faith of some kind, and not on despair. What form that faith may take may, perhaps, be a matter for discussion, but enquire whether there is not a counterfeit of courage that we sometimes call foolhardiness. What is the difference between it and the real thing?

Mr. Chesterton speaks of "The eternal heroism of the slums," and one may also pass in review the bravery following a mining disaster, the calmness of an Edith Cavell testifying that "patriotism is not enough," the unpopular stand for truth in face of opposition when a man's foes may be they of his own household, or the life-long efforts of men

"Haggling with prejudice for pennyworths
Of that reform which their hard toil will make
The common birthright of the age to come."*

There is a splendid example of old-world heroism on a high plane recorded in Daniel 3, and especially the significant words, "But if not," in verse 18. How do you account for this?

"Who'll wear the beaten colours and cheer the beaten men?
Who'll wear the beaten colours till our time comes again?
Where sullen crowds are densest and fickle as the sea,
Who'll wear the beaten colours and wear them home with me?"

Remember the courage that is defeated as well as that which wins through.

3. The challenge of Courage.

This lesson is not intended as an academic discussion on courage, but rather as a call to live courageously. Difficulties of some sort are almost essential to call it forth, but what sort of difficulties are likely to come our way? We fall short so often when there are no real tests, and then are able to rise to the occasion just because of the challenge that meets us. So it is with others, and we are stimulated by heroism around sick-beds, amidst domestic drudgery, in the routine of office and factory and quiet adherence to duty. In a great phrase Paul bids his friend to "endure hardness as a good soldier of Jesus Christ"—yet many to-day in unemployment are enduring hardness bravely without claiming that inspiration for themselves. How do you account for it?

Better, we feel, to have the vigour of spirit that risks wrong and mistake than the "cloistered virtue" that is safe because of fear or lack of enterprise. How do you contrast these two—the timid pursuit of right, and the fearless pursuit of wrong?

We are bulwarked in our courage when we are loyal to the right we know, and when we discover that "the great soul of the universe is just." Ought this confidence to be ours already, our inheritance as the sons of God? Look at the encouraging word to this effect in 2 Tim. 1. 7.

* From James Russell Lowell's poem, "A Glance behind the Curtain."

III.—THE PASSION OF PURITY.

Bible Readings : Mark 7. 1-23 ; Titus 1. 15-16.

Book References :

Christian Faith and Life. William Temple. (Student Christian Movement. 2s.) Chapter 3 is generally helpful.

Encyclopaedia of Religion and Ethics. (From a Library.) Article on Purity.

Quotation :

" There is in the happy way of life a condition of heart to which the vision of God inherently attaches. He is no longer argued about and speculated upon. He is seen and felt. He becomes as sure as the sky above us or our own pulse-beat within us. We spoil our vision with selfishness, we cloud it with prejudices, we blur it with impure aims. . . . It is not better spectacles we need. It is a pure, clean, sincere, loving, forgiving, passionately devoted heart. God who is love can be *seen*, can be found, only by a heart that intensely loves and that hates everything that hinders love."—RUFUS JONES.

Suggested Hymns :

F.H.B. (new) : 256, 60, 241, 59.

F.H.B. (old) : 156, 427, 438.

Aim of the Lesson : To attempt to realise what purity of heart is, and to perceive the need for it in high character.

Notes on the Lesson.

Purity of both thought and life is a quality that many of us are apt to misconceive. Sometimes we imagine it to be in things themselves—as when we say that such-and-such a thing is pure or impure—and sometimes we narrow it to apply almost exclusively to some one department of morals. It is well, therefore, that we should turn to a fresh consideration of it in fellowship together, and view it in the light of some New Testament ideals, by which it is presented as a passion in the sense of the phrase used above, the " passionately devoted heart."

1. What is it to live purely ?

The leader might pause here to share with the class his own understanding of what purity is, and, no less importantly, to find how the others regard it. See how rich and diverse its

meanings are in such phrases as "pure food," "pure nonsense," "pure and simple," "pure mathematics," "I am pure from the blood of all men," "blessed are the pure in heart."

When we speak of the pure heart or the pure imagination, we mean that it is unsullied or uncontaminated with whatever might hurt its perfection. Few things, if any, are pure or impure in and of themselves. Manure is pure in the garden, but impure in the drawing-room. "Dirt is matter in the wrong place." Is it not so in life? Thoughts and actions that are quite right and pure in their proper place and time become offensive or impure when ill-adjusted or out of their setting. Look at the second reading and see if this is not suggested, and notice how this idea occurs throughout the Bible. For interest's sake turn up Psalm 18. 26 and Acts 10. 15; and the whole of the fourteenth chapter of Romans deals with this, especially verses 14 and 20.

Discuss some of these fine sayings and note their bearing on life and conduct. Would you agree that to live purely is to live with a deep reverence for the essential sacredness of human life, with all its functions and choices, bearing in mind the obligations of love? See, then, how purity has to do both with the use of our own powers and with our relationships with others.

2. The attitude of Jesus.

The first reading shows how different was his view from that of the religious people of his day. In earlier times purity had been mainly a matter of ceremonial cleansing (compare Matt. 23. 25-28), and Jesus changed, as it were, the whole ethical centre of gravity. For him, good and pure living was the spontaneous activity of a transformed nature, while for the Scribes and Pharisees it remained an obedience to imposed discipline. Unquestionably Jesus appeals to us as having been right. We realise that true purity belongs to that heart which desires the beautiful and good in conduct. When a man is spiritually whole and healthy-minded, he is a purifying agency in the community.

3. Particular aspects of purity.

In some ways the idea of sincerity is closely allied with that of purity, as when we speak of having "pure" motives, or when Peter says, "See that ye love one another with a pure heart fervently." To live purely, then, is related to living sincerely.

It has become common with some people to limit the idea of purity so that, with them, it means a correctness in matters of sex. This is unfortunate, because it narrows the large and generous conception which properly belongs to it. Perhaps one

reason for this is that the very energy of the sex impulse, a perfectly pure human endowment, has led to its abuse when uncontrolled, with detrimental reactions upon society. Another reason, no doubt, is that we have inherited ill-adjusted standards from former times and an inadequate teaching from the Church. It is high time that this were seen in a more wholesome light, for there are many who have tortured themselves by suspicions of impurity when there was no call for it. In some cases a conscience, which they wished to keep sensitive, has been allowed to become morbid.

To live purely in this region of life is of the highest moment, but it is important to know the main facts relating to it and how such purity is to be properly interpreted. It is one thing to abuse a wonderful power with which humanity has been entrusted, and quite a different thing to make it contribute to a fullness of life by "lifting it into forms of which our best judgment may approve."

4. The vision of the highest.

The beauty of the landscape is obscured if viewed through soiled windows. So surely will our approach to God be hindered if the thoughts of the heart be defiled. Only they whose spiritual imagination is alert and who are susceptible of the obligations of love shall be granted the vision of the highest: they only could appreciate it, they only could bear it.

Thus Jesus describes the truly blessed man as he who has attained wholeness and single-heartedness of life, because he has qualified himself for the sight of God.

Do you agree that certain foods, pictures, places, or thoughts may be "pure" to one person, and "impure" to another, and if so, wherein does the difference lie?

Examine the well-known saying, "No heart is pure that is not passionate and no virtue is safe that is not enthusiastic."

IV.—THE GOLDEN RULE.

Bible Readings : Gen. 13. 1-12 ; Col. 3. 12-17.

Book References :

Every-day Religion. Edward S. Woods. (Student Christian Movement. 3s.) Chapters 1, 2 and 3.

Folded Hands : Philosophical Studies of Every-day People. Richard King. (Hodder & Stoughton. People's Library. 2s. 6d.) Especially the fourth study.

The Book of Genesis in Colloquial English. (N.A.S.U. 1s.)

Quotation :

HAMLET. Good my lord, will you see the players well bestowed ? Do you hear, let them be well used.

OLONIUS. My lord, I will use them according to their deserts.

HAMLET. God's bodykins, man, much better : use every man after his desert, and who shall 'scape whipping ? Use them after your own honour and dignity : the less they deserve, the more merit is in your bounty.

—*Hamlet*, Act 2, Scene 2.

Suggested Hymns :

F.H.B. (new) : 29, 231, 228, 247, 138.

F.H.B. (old) : 349, 16, 24, 20.

Aim of the Lesson : To see how consideration for others can make living into a fine art.

Notes on the Lesson.

1. Common kindness I

The bus was comfortably full and it was a rainy day. No one moved when the new passenger sought to enter, but when the conductor called out, " Now, close up a bit, and be nice," he made an almost irresistible appeal to human nature. People really are quite nice in the main, but sometimes they forget to let it be seen. One of the most interesting things about ordinary kindness is a sort of magic it has for releasing kindness in return. Do we try this as much as we should ?

" Put yourself in the other chap's place " is a very old slogan, but it is simply the suggestion that we should use our imagination in order to let the better side of human nature have its way. A great deal of sheer misery is brought about by

clumsy handling of people's feelings, thoughtless treatment, and forgetfulness, perhaps quite as much as by deliberate wrong-doing. Don't you think, "They know not what they do," is true to many situations in life?

Face it out and examine some of your own relationships in Adult Schools, family life, in travelling, at the seaside, on Bank Holidays, in the queue for the last tram, and when wanting that cheap remnant at the summer sales. How many times we could all be, as Sir James Barrie puts it, "a little kinder than is necessary."

2. Getting down to details.

This is a lesson in which we ought not to shirk self-examination in small matters. We know quite well that when we feel irritated, it is invariably due to something which, in essence, is trifling in itself, but it has been a kind of indication that we have suffered inconsiderateness from someone. Is this due to some prejudice of ours, or special sensitiveness, or is it just that we are "touchy"? For example, when we are habitually and avoidably late for meals at home, or at theatres, meetings and Adult School, do not we disturb others without excuse owing to our own thoughtlessness? Let us remember that other people also react to similar things. Do you take your wireless into the garden and set it at full volume when your neighbours may be needing quiet? Do you smoke in non-smoking carriages without a "by-your-leave"? Do you go freely into buses or picture-houses when suffering from a heavy cold, and so infect everyone you meet? Do you leave litter about after your picnic, gates open in the country, cigarette ash on the floor, orange peel on the pavement? A man who had made himself a nuisance in the railway carriage was told by one of his fellow-passengers, as he got out, that he had left something behind. "What?" said he. "A very bad impression," was the reply. Yet he may have been a man of high principle and sound integrity!

3. The search for opportunities.

Much of the exercise of considerateness occurs in the common ways of daily life, and opportunities are obvious. Is there a higher plane where we are actively on the look-out for the privilege of helpfulness and go out of our way to show the best side of ourselves by considerateness in unexpected ways? To do this is to come very near turning life into an art, and, if you care to borrow a beautiful phrase, showing the grace of our Lord Jesus Christ. Yet what of the cost? It may be a cost of time, or convenience, or money. If you expend these in an act of kindness, there may be a real sacrifice; but supposing you

withhold them, what then? May you not have paid the more dearly for your experience? A discussion on this point may lead us to wonder whether there is not, in considerateness, some element of regard for self, for one's own dignity and pleasure in what we do. Possibly we may feel that, in doing the generous thing, we are adding to our own spiritual resources and developing our personality. "The less they deserve, the more merit is in your bounty." The same idea comes out in the old story of Alexander the Great, who was asked to lend a friend ten talents. He gave fifty, and upon being told that ten would suffice, he replied, "It may be enough for you to ask, but it is not enough for me to give." Was this what we sometimes call "going the second mile"?

Perhaps it was this philosophy that induced Mr. Hore-Belisha to base his hopes of reducing road accidents as much on the appeal to road-users and motorists for the courtesies of the road as on the legal enactment. Do you think this was (a) justifiable, (b) successful?

4. Considerateness in disguise.

Can there be such a thing? Can there be cases where a real considerateness involves an apparent hardness? It must happen often with children when it would not be a real kindness to grant a request. Here is a rather self-opinionated man who wishes to open your lesson on a difficult subject—is it kindness to allow him if failure seems probable, or is it more truly considerate to save him from the mortification of bungling the affair? Instances will spring to your mind which show how much thought must sometimes be given before real help can be afforded instead of taking the spontaneous line of least resistance—the line of a cheap kindness.

If you were to try to split up the Golden Rule into its component parts, how would you do it? Examine the reading and see if you agree with the analysis in verses 12-14.

Do you think it is part of the considerateness of God to us that he will not force his will upon us, that he will not compel or buy our love but desires it as our free response to him?

5. Actions speak louder than words.

The old-world story in the first reading is probably one of the earliest accounts we possess of "pegging out claims" by new settlers, and is a good illustration of the kind thought supported by action. Moreover, note that, in a case like this, it was not merely a sudden impulse, but was deeply based upon good feeling which involved the choice of a lifetime. It suggests also that there is a real art in the showing of kindness, a kind of technique.

Our tone of voice, the manner of our action, or the circumstances at the time, may all affect the reception of what we do or say. The frequency of the saying, "Oh, and I meant it all so kindly," after some rebuff, reveals how easy it is to make mistakes.

Advice is often given (and some of it unfortunately taken), exhortations to right living are common, but practice is better than precept every time, and we might do more to spread our beliefs and produce a better world if we let the milk of human kindness spill over a little more. Surface politeness will do little, but we may help to make God real to some of those around us by sharing the love that he has implanted in our hearts.

"A man looked over the garden fence, and said, 'That's a rotten garden of yours. I can see plenty of weeds, lots of slugs, and too many caterpillars. I'll give you a seed catalogue.' And this he did from time to time, till his neighbour said, 'I wish he'd send fewer catalogues, and grow a few more flowers so that the seeds might blow over a bit.'"

Note the satirical humour of the following passage, which is an old-world essay on table-manners, and which emphasises the need for considerateness at the common meal:

Sittest thou at a great table? Be not greedy upon it, and say not, Many are the things upon it. Remember that an evil eye is a wicked thing: what hath been created more evil than an eye? Therefore it sheddeth tears from every face. Stretch not thine hand whithersoever it looketh, and thrust not thyself with it into the dish. Consider thy neighbour's liking by thine own; and be discreet at every point. Eat, as becometh a man, those things that are set before thee; and eat not greedily lest thou be hated. Be first to leave off for manners' sake; and be not insatiable lest thou offend. And if thou sittest among many, reach not out thy hand before them.

How sufficient to a well-mannered man is a very little, and he doth not breathe hard upon his bed. Healthy sleep cometh of moderate eating; he riseth early and his wits are with him: the pain of wakefulness and colic and griping are with an insatiable man.—ECCLESIASTICUS 31. 12-20.

Section VI.

Law and Convention.

NOTES BY CHARLES R. LEVISON.

I.—THE SERVICE OF LAW.

Bible Reading : Matthew 22. 35-40.

Book References :

Freedom in the Modern World. Macmurray. (Faber & Faber. 6s.)*The Problem of Right Conduct.* Peter Green. (Longmans. 7s. 6d.)*Government and People.* Gill. (Methuen. 7s. 6d.)

Suggested Hymns :

F.H.B. (new) : 52, 55, 120.*F.H.B.* (old) : 37, 10, 98.

Aim of the Lesson : To examine our attitude towards law, and to see how law serves the community.

Notes on the Lesson.

The essential points are (i) an examination of different types of laws, to see what each is attempting to do, and (ii) an examination of our motives for obeying laws. It may be necessary to guard against discussion of points which arise in the two following lessons. It is suggested that the reading from Matthew be taken at the end of the lesson as a summary of the basis of law and of the motives of law-abiding people.

1. Law, Custom, and Convention.

When we think of the idea of law in society, do we look upon it as a necessary evil—necessary because of the imperfections of human nature—but increasingly unnecessary as humanity progresses towards good? Such a view is true to the extent that criminal law exists to define and deal with criminals, but it ignores the fact that a great bulk of law is not so much a restraint against wrong-doing as an aid to right-doing. A great deal of law is

rather like the rules of a game ; it is necessary that the players should know and keep the rules, and, of course, the rules vary according to the game that is being played. As a game without rules would be chaos, so society without laws would not be a community at all, but only a confusion. Local bye-laws provide examples of laws which enable us to "fall into line" with our neighbours and avoid confusion. Other examples are to be found in our legal weights and measures. Other nations use different measures, but maintenance of a standard of some kind is universal.

Looked at in this way, law appears to be divisible into two parts, one part having a basis upon some moral code, and the other merely an arrangement for convenience and for the sake of uniformity. In this latter type no moral question is involved (superficially at any rate) ; such rules as the rule of the road belong to the second group. It obviously makes little difference whether we keep to the left or to the right, so long as we all do the same.

Customs and conventions are usually examples of the convenience of an agreed uniformity to which time has given an admitted sanction. The conventions of our way of living, eating, and behaviour, are examples of such a traditional agreement to secure the comfort and convenience of others. Actually many long-standing customs become law. Think of the legal establishment of a right-of-way across private land when uninterrupted customary use can be proved.

It is difficult to see where convention ends, and where law begins to be the sanction of a moral code. We all recognise that the sacredness of life, which murder violates, is more than a convention ; but what about the sacredness of property which the law proclaims ? Is a man's possession of the minerals beneath his land anything more than a convention ?

For discussion :

(1) Members may care to give examples of laws (a) concerned with some moral issue, (b) concerned with convenience or with securing uniformity.

(2) The prominence given in many newspapers to charges of law-breaking obscures the fact that most people keep the law.

2. Law's increasing purpose.

In earlier times the chief purpose of law seems to have been to secure peace and order by limiting, regulating, or abolishing private revenge. The laws set down in Exodus 21 represent the steps which the community took to abolish private blood-feuds. In our own country, up to the beginning of last century, the law

was thought of as a force, maintained by compulsion, imposed upon a largely unwilling people. It was implied that force, or the threat of force, was necessary if men were to do as they ought. But gradually, at first, and much more rapidly this century, the State has taken up a new attitude. The laws dealing with education, housing, public health, and other such examples of social organisation, are not commands and prohibitions in the old sense (though they do command and prohibit), but are more and more becoming vehicles for public service. They are schemes, on which there is a large measure of agreement, for securing the uniformity necessary to carry into effect the general will, and are therefore based on the assumption that most men want to do what they ought to do.

Do you agree that

(1) In earlier days the law tended to be harsh, repressive, and punitive, on the assumption that man was naturally evil ?

(2) Laws are increasingly means to enable citizens to act together, without waste or confusion, on the assumption that man is potentially good ?

3. Why do we obey the Law ?

It may help us to clear our minds if we try to analyse our reasons for obeying the law. Try to supply other examples, in addition to the illustrations given, and try to give other reasons why laws are obeyed.

(a) *Force of Habit.*

Our up-bringing, and our customary way of life, lead us to keep many laws without conscious effort. Total abstainers are not tempted to infringe liquor laws, nor people who do not gamble, the betting laws.

(b) *To avoid Punishment.*

The deterrent will be the same whether we think of the formal penalty of the law, or of the more informal criticism, blame or disapproval of public opinion.

" It is the nature of the many to be amenable to fear, but not to a sense of honour, and to abstain from evil not because of its baseness but because of the penalties it entails."—ARISTOTLE, *Ethics*.

The justification for severe punishments rests upon this idea. Though the law may be broken in wish and thought, the fear of consequences may restrain the deed. What is there to be said for or against this view ?

(c) *Personal Reasons.*

In keeping many laws we are only doing what we should do, whether there were a law about it or not. We do things for our personal satisfaction and ease of mind. Insurance against the consequences of motor accidents was quite common before it was made compulsory, and those who had voluntarily insured before now keep the law for the same reason that they formerly had for insuring.

Other examples are to be found in our concern for the well-being of others. We keep the laws which secure the welfare of our children not so much for the sake of the law as for the sake of the children. The same concern which impels us to educate our children, and secure their physical well-being, can be displayed towards groups of people. The provision which we make by law for the unemployed, the blind, the sick, and the unfortunate, is so far voluntary that it is added to by private gifts.

There is also a sense of duty, personally felt, which is our motive for paying our debts, carrying out our side of a bargain, and being generally fair and honest. The opinion is sometimes expressed that it is permissible to defraud the Income Tax Commissioners or a Railway Company if a safe way of doing so presents itself. But every year the Chancellor of the Exchequer and many large corporations receive "conscience money" as voluntary discharge of undetected and undetectable frauds. What impels people to make this restitution?

(d) *Social Sense.*

Our common sense tells us that the co-operation of all, though involving individual inconvenience at times, is the only way to maintain social justice, and achieve a desired end. Thus, to secure reasonable town-planning, individuals are prepared to be limited by building regulations. What such regulations are there in your district? In asking motor drivers to observe the speed-limit regulations, the appeal is to this same social sense, and they are asked to accept possible inconvenience in order to secure a desired result.

We may also be constrained to obey particular laws by our adherence to the *idea* of law. The whole body of law forms a system which will stand if generally obeyed. But any considerable evasion of law tends to bring the whole system into contempt. The danger of revolt is not that it upsets the laws against which it is directed, but that it weakens the whole idea of submission to law.

There are, therefore, laws which we obey which involve doing what we should not otherwise have done. This is the price which we pay for the services which law renders.

II.—THE BONDAGE OF LAW.

Bible Reading : Galatians 3. 1-26.

This might suitably be taken at the end of paragraph 1.

Book References :

The Common Weal. Fisher. (Oxford Univ. Press.) From a Library.

The Problem of Right Conduct. Peter Green. (Longmans. 7s. 6d.)

Political Obligation. T. H. Green. (Longmans.) From a Library.

Holy Deadlock. A. P. Herbert. (Methuen. 7s. 6d.) An attack upon the unsatisfactory state of our divorce laws.

Suggested Hymns :

F.H.B. (new) : 58, 206, 207, 236.

F.H.B. (old) : 67, 342.

Aim of the Lesson : To see how laws tend to outlive their usefulness, and how they may conflict with our sense of what is right.

Notes on the Lesson.

The important part of the lesson is paragraph 4. Do not allow the question of punishment to obscure the issue, but consider the situation when conscience and law are opposed to each other.

Every law, when made, is designed in relation to existing conditions. It will be suited to the stage of civilisation which has been reached, and will usually reflect a rather low average point of view. Once they are made, laws tend to persist relatively unchanged, and thus impose the standards of the past upon the present and the future. Our European civilisation appears to illustrate this. Are not we inclined to be too satisfied and complacent about our institutions, and, when challenged, inclined to dwell upon their undoubted good points? We "play the game" in the traditional way, and what we value is the *good* contained in the tradition; but our satisfaction in the good tends to weaken the urge towards the *better*. Another reason why we tend to leave well alone is the great difficulty of drafting laws to secure our intention, for our intention comprises the spirit of the law, whereas all that we can demand in operation is the letter of the law.

1. Tyranny of the past.

It was a system of law inherited from the past against which Jesus placed his teaching. The old law, very elaborate and detailed, had largely lost the value it had had when the world was younger. It had once expressed something of the spirit of its age, but had now become a series of formal observances. Therefore Jesus launched his New Testament teaching of moral duties, and proclaimed, in effect, that what was good, in its day, by current standards, must be replaced by higher and nobler concepts. This may be illustrated by part of the Sermon on the Mount (Matthew 5. 21-24) or by the story of the rich young ruler (Mark 10. 17-22). St. Paul, too, demands freedom from the law, from ordinances, and from the fear to which they appeal. He seems to say that the law, as an external command, is a source of bondage because it denies the freedom to live according to the promptings of self. But when the sanction of law is not external, but from within, man sees himself as the author of the law, and feels no such sense of tyranny.

2. New standards.

As conditions and standards of society change, so should law change. We have seen that when culture is primitive and development simple, law takes the form of clear-cut prohibitions and compulsions, associated with some such obvious way of "making the punishment fit the crime" as "an eye for an eye." But as standards grow, individuals at first, and later the common feeling of larger groups, demand a higher function of law. Instead of law being static, and confining itself to the maintenance of minimum standards of conduct, it is increasingly expected to be constructive and to set itself to create rising standards of conduct. This is not easy, and much change of law which seems obviously overdue when looked back upon, was bitterly opposed when it was first suggested. Examples can be seen in the Factory Acts, Education Acts, Reform Bill, Enfranchisement of Women.

For discussion :

(1) What changes in law have you seen come into force, which are obviously helpful ?

(2) What changes are still very desirable ? What steps are being, and can be, taken to make such changes ?

(3) It has been said that " Time makes ancient good uncouth." Can you give examples of ancient standards of conduct which we no longer regard as adequate ?

3. Must we obey the Law?

Man can best develop his gifts and perfect his being as a member of an organised community. This implies a duty to render loyalty to that community, and obedience to its laws and regulations. But there arise occasions when the individual conscience is in conflict with the general level of public opinion and with existing law. When this occurs, should man give way to the opinion of others, perhaps "older and wiser than himself," or should he refuse to obey a law which he believes to be wrong?

The easy answer that man should be guided by the promptings of conscience implies a wisdom, experience, and infallibility which most of us would hesitate to claim for ourselves. But the alternative is to subordinate our highest faculty to the judgment of other people. We must also face the situation that a system of law which may be broken at the individual's judgment could not maintain society in a stable condition if it were defied by any considerable section of the people, and the result would be anarchy. Thus to refuse obedience to a law is to claim, in effect, that anarchy itself is preferable to obedience in the matter in question.

4. Fundamental issues.

Our duty to obey the law is not lightly to be denied, and disobedience cannot be justified on opinion or preference, but only on conviction, and the certainty that no other consequences would be so serious as the consequences of obeying it. There are issues upon which such conviction might be felt, and our studies of the value of personality should help us to appreciate the point more fully.

The story of the Early Christian Church is a story of refusal to obey. Its teaching was regarded by the Romans as subversive, anti-civic, anti-Roman, and on such matters as military service, freedom of speech and liberty of worship, the early Christians refused obedience to Roman law even to the point of martyrdom.

This is not a case of breaking a law to which in a general way one would conform. The law is broken every day by people who would admit that the law is right, and should be obeyed, but who have been impelled to break it by special circumstances. The doctor who exceeds the speed limit in a built-up area, when a few minutes saved may mean the difference between life and death, is an example for consideration. There are other examples much less easy to justify.

But the important question to consider is the attitude to be taken towards a law which is felt to be wrong. Those of us who helped to take the Peace Ballot last year will have had to face

some of the difficult questions involved in the conviction that war is utterly wrong.

Consider the following examples :

(1) Men who believed war to be wholly wrong faced their country's demand for military service in several ways :

- (a) Refused to fight, or to accept any alternative service.
- (b) Refused to fight, but served in ambulance corps.
- (c) Refused all military service but accepted civilian work (e.g., clerical work) connected with war.
- (d) Accepted military service, which they held to be wrong, from a sense of duty to their country.

(2) Gandhi's campaign of civil disobedience in India is an example of resistance to law which was felt to be wrong.

(3) The resistance, in several parts of our own country, to the payment of tithes.

(4) " The citizen owes to the State the free and honest exercise of his moral faculties, and, if he believes a policy to be wicked or tyrannical, must not hesitate to declare his view. Nothing in the long run is so injurious to the civic sense as the timidity which restrains the members of a community from giving vent to their real opinions and from taking risks in order to make their opinions effective."—FISHER, *The Common Weal*.

How can we do this ?

(5) Is " necessity knows no law " a valid argument ?

III.—PROGRESS AND REFORM.

Bible Reading : Matthew 5. 38-48.

Book References :

The Problem of Right Conduct. Peter Green. (Longmans. 7s. 6d.)

Outlines of Social Philosophy. Mackenzie. (Allen & Unwin. 10s. 6d.)

Erewhon. Butler. (Dent. 2s.)

Suggested Hymns :

F.H.B. (new) : 59, 123, 214, 216.

F.H.B. (old) : 69, 61, 243.

Aim of the Lesson : To sum up our ideas of law, and to see the importance of imagination.

Notes on the Lesson.

The chief points for consideration are (i) the difficulty of framing laws which will really secure the desired end, (ii) the importance of the support of public opinion, and (iii) the refusal of idealists to be discouraged.

I. Law and moral conduct.

We have seen, in the previous lessons, that some laws enjoin right conduct and forbid wrong conduct ; others are more in the nature of regulations for convenience, into which right and wrong do not enter ; and a third group consists of laws which, to some people at any rate, demand a course of action which is morally distasteful. The intention of all these kinds of law is to maintain a stable and orderly society in which conflicting desires and interests are reconciled, and liberties preserved so far as possible. But the law can only demand that we act in such a way as to keep beyond its clutches, and, though it leaves man free to do as much more than this as he will, it cannot enforce more. It is in moral duties, over and above the law, that the perfectibility of man lies. These moral duties are, of course, duties to act, and an act can be enforced ; but morality lies in the intention, attitude, and motive—which cannot be forced. Nevertheless, the intention of the law is to secure such conditions that moral conduct shall be encouraged. The reading from Matthew makes it clear that Jesus demands

more than is enjoined by law. The same idea is brought out satirically by A. H. Clough :

"Thou shalt not kill ; but need'st not strive
Officiously to keep alive.

Thou shalt not covet, but tradition
Approves all forms of competition."

The scope of a law is necessarily limited to what it can define ; it must be practical and attempt the expedient rather than the ideal. Contrast this with the exhortation of Jesus, not to do or refrain from doing specified things, but to " love thy neighbour as thyself."

For discussion :

(1) Do you think that " Prohibition " in the U.S.A. is an example of inexpedient legislation, in view of the way this law has been brought into contempt ?

(2) What reforms do you ardently desire ? Could legislation achieve them ?

2. Punishment.

Last week the question of punishment for law-breaking would, no doubt, be raised. It would be well not to spend too much time on it, but there does emerge one point useful to consider. The rigidity of a legal system, the fact that you can do only one of two things—either keep the law, or break it—is mitigated by the great variation of penalties imposed for infringing a law. The widespread application of this idea, and its refinement, is of modern growth, but the roots of the idea are very old. Primitive tribal legislation recognised a difference between deliberate and accidental killing. Similarly Exodus 21. 28-29 distinguishes between accident and culpable negligence. Nevertheless, much ancient law exacted, in theory, equal and automatic punishment. Aristotle demanded this on the grounds " that it makes no difference whether a good man has defrauded a bad man, or a bad man a good one . . . the law looks only at the degree of damage done, treating the parties as equal, and merely asking whether one has done and the other suffered injustice, whether one has inflicted and the other sustained damage."

Nowadays, do not we more and more seek to discover why the law-breaker acted as he did, and, instead of making the punishment fit the crime, try to make the punishment fit the criminal—especially to make it fit him to take his place again in society ? This is the idea in Butler's *Erewhon*, where his law-breakers are treated as invalids and sent to hospital to be restored

to health. What do you think are the causes for this changing attitude towards juvenile delinquents, first offenders, etc. ?

3. Other days, other ways.

Living organisms grow imperceptibly, and this is true of civilisations in which new situations are continually emerging with which old controls are no longer adequate to cope. The age in which we live is an age of scientific discovery and ingenious application of scientific principles to secure a more bountiful production of almost all that the heart of man could desire. If we have not yet used this power as well as we should, it is because our social organisation has not kept pace with our material progress. New situations have arisen which had not been foreseen, and these have been allowed to develop too long in the absence of those legislative checks which are our way of helping goodness to express itself in society. We have, in a sense, been putting new wine into old bottles, with the traditional result. The unregulated distress following the coming of "industry" in the Industrial Revolution is an example which we can see as clearly as posterity will see those which trouble us to-day. Much of the difficulty of keeping legislative pace with rapidly changing conditions lies in

(1) the difficulty of detecting the wisest solution in the early stages of a problem, particularly where there are strong differences of opinion ;

(2) securing a widespread backing of public opinion and concern before the situation becomes extreme.

Men are, it must be admitted, more easily united by a common fear than by a hope of common good. If we can turn the energy, the self-sacrifice and self-forgetting expended upon war, into the channels of social re-creation, the problems which trouble us will be near solution. What can we do, as individuals, that will help in this way ?

4. Idealists at work.

In every age there have been men and women, sensitive beyond their fellows, who have worked and agitated for reform. Though the power of an individual seems small in the face of the greatness of the task, the lesson of history is that tremendous results have sprung from individual concern to right a wrong. There is no dearth of noteworthy illustrations. Think, for example, of how Cobden worked for the repeal of the Corn Laws, or of the efforts of Shaftesbury in connection with public health and conditions of factory work. Amongst women, the prison work of Elizabeth Fry produced great results, and members might

be interested to turn up their Handbook for 1932, *Belief and Life*, to refresh their memories of the work of Josephine Butler. Other examples are to be found in the work of Plimsoll for safety at sea (this was a very single-handed campaign), and the way Willett preached his scheme for daylight-saving.

The problem of securing reform is to a great degree the problem of arousing a sufficiently widespread public demand for it. People will not long tolerate an unfair thing if they can be persuaded to look at it, but mankind has a habit of banishing unpleasant things and pretending that they are not really there, or at any rate are not really so bad as is sometimes said.

This apathy is, perhaps, a kind of laziness, perhaps selfishness, perhaps lack of imagination. How otherwise can we explain the incident quoted by Canon Green in *The Problem of Right Conduct*, where a lady, after hearing about the dreadful results of lead poisoning among the workers in the Potteries, due to the lead glaze then used, said, "Of course it's all very terrible. Still, we must have cups and saucers." Must we?

For consideration :

In Shaw's play, *St. Joan*, when the Maid is told that her "voices" are not the voice of God, but just her imagination, she replies, "Of course, that is how the messages of God come to us."

Section VII.

The Influence of the Personality
of Jesus on his Disciples.

NOTES BY ERNEST DODGSHUN, B.A.

I.—JESUS AND PERSONALITY.

Bible Reading : John 17.

Book References :

Reality. Canon B. H. Streeter. (Macmillan. 8s. 6d.) Especially Chapters 5 and 6.*The Significance of Jesus*. W. R. Maltby. (Student Christian Movement. 2s.) Chapter 2.

Suggested Hymns :

F.H.B. (new) : 231, 213, 264, 164.*F.H.B.* (old) : 16, 219, 299.

Thought :

"Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates Himself in man, and evermore goes forth anew to take possession of His world."—R. W. EMERSON.

Aim of the Lesson : To gain some insight into the significance of "Personality" as understood and illustrated by Jesus.

Notes on the Lesson.

1. Personality—the Stream of Life.

When we can emancipate Jesus in our thought from controversial theology, almost all of us are willing to admit that he, of all men, seemed to have mastered the secret of living. We remember however "publicans and sinners" drew near to hear him, conscious of something which they realised was common both to him and themselves. Was this common measure the thing that we often

call "personality"? Whatever we may reply to that question, what was the meaning of it to Jesus, and was his understanding of it part of the secret of the strange power he exerted over both the hearts and minds of men?

Let us make a venture and try to see how he interpreted it. When we see the buds unfolding in the spring, we realise that each leaf is part of one great energy of life manifesting itself in many forms; or, when we see the tide rolling in upon the beach, we know that it is but one power spending itself on many shores. Is there, in like manner, some great spiritual life or energy throughout the whole universe that expresses itself in the lives of all sentient beings? If it be both intelligent and true to call this sweeping tide of life "Personality," then we may understand "Individuality" to mean the manifold expressions in which it appears. Something like this seems to have been in the mind of Jesus, and it is interesting to follow his thought of what it might mean for all men if they could gain a sense of their relationship to and unity with the whole. It would give them nothing less than a consciousness of God in whom we live and move and have our being. Let us see if we may not think of God, not alone as One who possesses personality, but as the one great dominating Personality of the whole.

2. Our place in the stream.

In his poem *Ulysses*, Tennyson makes the hero say, "I am a part of all that I have met," and all of us have had something of that experience; but Jesus goes farther than that, and suggests that we are all part of God whether we have, as yet, consciously met him or not. He wants us to see that, if we could realise our partnership in God's life, we should know our place in the great scheme of things, and be able the more worthily to express the universal Personality through our individual lives. Certainly Jesus himself felt that he was the expression of something all-embracing, timeless, and purposeful; he thought of this as personal, he recognised this as Love, and called this Father. With this he felt a sense of unity, almost of identity.

The Bible passage might be read at this point, as it testifies to Jesus' sense of his oneness with the Father, and his desire that all men should enter into the same kind of spiritual intimacy and know themselves to be a part of the life of the eternal. He longed that they might share his own experience of that strength and joy which comes from realising that a God exists whose spirit is active in the universe and who desires to be known. "The difference between the irreligious and the religious man is not that the former is ever without God, but that the latter knows the source of all his good."

3. Interpreting life in personal terms.

Notice how naturally, when we wish to interpret the life about us which is other than human, we are bound to use our own experience, or, in other words, "personify" it. If a man calls his dog obedient, or greedy, or bad-tempered, he is, for the moment, speaking as though the dog were a person and had some of those qualities which he knows are possible for himself. In such a case he invests his dog with a quality of personality which is lower than human, although similar. But he may use this same means also to interpret, as well as he may, the life not only of an animal, but of the universe—the creative essence or Presence that rolls through all things. In this case also he "personifies," but now it is with a quality of personality increased and exalted—that is to say, higher than human although similar. Is not this what a man does when he thinks of God—realising something common, in nature and quality, both to God and himself?

Jesus recognised this, counted on it, and made it the chief basis of his appeal to men. "If ye then, being evil, know how to . . . how much more will your Father which is in heaven. . . ?" He argued from the native kindness and common sense of men to the larger capacity of God for both. "Which of you shall have an ox or an ass fallen into a pit . . ?"—"What man of you having an hundred sheep . . ?"—"What woman having ten pieces of silver . . ?"—and then he shows how the personality of the Father in heaven answers to that of his children on earth. The knowledge that this essence of life was shared by himself and his brethren and God, made for him a kind of spiritual freemasonry, and in the light of it he felt a oneness with men and a oneness with God; "I and my Father are one," said he. Whatever violated this or hurt its expression gave him pain, and whatever encouraged or called it forth into richer being made him glad. Yet he bore this witness, not because he was more "pious" than others, so much as because he saw more deeply the underlying reality and lived in the light of its truth. This sort of living had its dangers when it came against vested interests, but it drew forth homage from those who saw it for what it was.

4. His endeavour to communicate this.

Sometimes we speak of the "secret of life" which Jesus held, but he regarded it as no secret excepting that men's eyes were holden and they did not recognise it. Most men have moments of such vision and then it fades into the light of common day or is obscured by care or by follies that overpower. But he,

as Emerson says, "lived in it and had his being there," and thus power was with him which dwelt not in the light alone, but in the darkness and the cloud. Out of this serene faith he spoke to men, and with this assurance he took them by the hand and led them, as far as they would go, into the same kingdom of the shared life of God. So he saved men by his personality. But from what? Surely from an impoverished life, from all that destroys the beauty and truth and love which are their heritage, and from the false choices of their will. To as many as would accept him and his revealing of what life really is, to them gave he the power and opened the possibility of their becoming what they were meant to become, and of sharing more fully in that universal personality which makes them conscious members of the family of God.

He found the treasure in earthen vessels. Men were hard to influence, and the nature of his approach to the task before him may form a good study for next lesson.

Question : If men really are the sons of God, what exactly is it that makes it difficult for them to realise God's Fatherhood as Jesus did?

II.—JESUS AMONG MEN.

Bible Readings : Luke 9. 46-56 ; Mark 12. 28-34 ; John 15. 14-17.

Book References :

Christ and Modern Education. C. E. Raven. (Hodder & Stoughton. 3s. 6d.) Especially Chapter 5.

The Jesus of History. T. R. Glover. (Student Christian Movement. 2s. 6d.) Especially Chapters 3 and 4.

Suggested Hymns :

F.H.B. (new) : 176, 72, 270, 85.

F.H.B. (old) : 284, 297, 195.

Thought :

" It is not enough to say that Jesus found some common ground between him and sinful men. He did not need to seek for common ground. It was there ; it covered the whole area of human life. Nothing that belonged to men to do or suffer was outside his interest."—DR. W. R. MALTBY.

Aim of the Lesson : To see Jesus at work among men, and the nature of his appeal arising from one central passion.

Notes on the Lesson.

When the writer of the Epistle to the Hebrews says of Jesus that " in all things it behoved him to be made like unto his brethren," it implies that, in the earthly life of our Lord, he was able to meet men and women on the basis of their human nature, and thus had the opportunity of sharing his personality with them normally. This appears to have been done in most natural ways, without pretension or self-righteousness on his part, and without embarrassment on theirs.

Over the altar of a church in South Italy there is the Latin inscription, *Deus Absconditus Heic*, which means " God is hidden here." In this case, of course, it refers to the sacred elements in the Mass, but Jesus saw it on each man's forehead, and desired to make God, not hidden, but manifest. What was true in him was, in differing degree, true in them, and to this common personality he made his appeal. Perhaps that is why the common people heard him gladly and without suspicion, since they detected neither criticism nor patronage.

1. The Readings.

Among the many illustrative passages that might be chosen for this subject, three have been selected to suggest different avenues of thought. They may be read at the beginning or at those stages of the lesson where they seem to apply more directly. The first holds up the ideal of humility of spirit, as native to the childlike heart, in contrast to the rivalry for position shown by the disciples at the moment. Whoever recognises the universal life of God flowing through the lowliest, thereby apprehends it within himself and others, and enters into greatness. Later Jesus rebukes the revengeful temper by recalling the better nature and appealing to the highest. (Read this passage, if possible, in the Twentieth Century New Testament.) The second passage records how Jesus welcomed the sincerity of the scribe and recognised a kinship with himself, and the third speaks of the central passion at the heart of Jesus. Professor Macmurray has told us, "The fact is that in friendship we are beyond law and obedience, beyond rules and commandments, beyond all constraint, in a world of freedom. But did not Jesus say, 'Ye are my friends *if* ye do whatsoever I command you'? Yes, he did. We, on our side, are apt to miss the quiet humour of his paradoxes. 'These are my commandments,' he goes on, 'that ye love one another.' In other words, the friendship of Christ is realised in our friendships with one another."

2. The approach of Jesus.

Three main characteristics, therefore, mark the method of Jesus' approach to men. They are seen in our readings and in other parts of the gospel narrative, and, for comments upon them, one may turn to Canon Raven's book cited above. They were:

1. In his teaching and sharing with others, he was concerned mainly with calling forth the personality which was the very essence of their being, and helping it to gain newness of life, rather than with the imparting of information.

2. He preferred to use persuasion and illumination rather than weight of argument. He always helps his hearers to discover for themselves instead of wishing them to accept on authority. (Cf., "If any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world." John 12. 47.)

3. Fellowship is regarded by him as the only right condition for spiritual growth. He aimed at creating harmonious relationships to enable a free unfolding of the highest qualities, and so he encouraged the closest association with himself. He chose the Twelve "that they might be *with him*."

In all cases, his solutions to human problems arose out of the problems themselves and not according to some ready-made moral law that should apply to all emergencies.

3. How did Jesus convey his influence ?

The power of his personality flowed through his whole contact with men. Think especially, however, of some of those varied means constantly used by him—his constant appeal to the best in men, his probing to the heart of difficulties rather than merely answering the form of a question, his humour, his use of repartee, his witness to the life of God in nature, his method of allegory and parable, his way of relating difficulties to the whole scheme of noble living and setting them against a divine background. Much help for a consideration of these points will be found in *The Jesus of History*—about the last half of Chapter 4. It is impossible, within the scope of one lesson, to remember all the varying examples of his contact with men, but even a few will show how close and how genuine was his friendly touch, how it disarmed suspicions, and made men feel that he had the words of eternal life. A very important side of the influence of Jesus is to be studied in his relationship with women as apart from men. We know of his affectionate friendship with Martha and Mary at the home in Bethany, of his being accompanied by the Twelve and by some women who had been healed of evil spirits and infirmities, and of his dealing with the woman in the house of Simon the leper—a narrative which, if tradition speaks truly, he himself commanded should be told wherever his gospel was preached. His understanding of women is witness of a universal sympathy and depth of comprehension. If any class wishes to look at this aspect of our Lord's life, they may find much help in Chapter 8 of *The Warrior, the Woman and the Christ*, by G. A. Studdert Kennedy (Hodder & Stoughton. 2s. 6d.), where it is treated with reverence and delicacy.

4. The impression he created.

So deep was the spell he laid upon some that they could do nothing less than attribute to him Sonship of the living God, but there are examples of failure. Some "walked no more with him," some "forsook him and fled," and the officials "took counsel against Jesus to put him to death." Perhaps especially interesting is the incident of the rich young ruler who "went away sorrowful: for he had great possessions." How does one account for this difference in the effect produced by Jesus on men? If there was really this common property in all, a tide of life which all shared, why was the response held back? Can it be true that

love, even at its highest, fails—that it does not cast out fear—that it cannot be trusted to save humanity? Jesus showed that, whether love fail of its immediate purpose or not, it was not defeated finally; certainly it was not soured or renounced, for his Cross was evidence that he would not lower his flag but retained his personality, which was his love, until the end.

Question : What do you think was the inner meaning of Jesus' retort to the chief priests, in Matt. 21. 31, "The publicans and the harlots go into the Kingdom of God before you"?

III.—THE INFLUENCE AT WORK.

Bible Readings : Luke 19. 1-10 ; Acts 4. 8-22.

Book References :

Jesus in the Experience of Men. T. R. Glover. (Student Christian Movement. 3s. 6d.) Especially Chapter 11.

The Jesus of History. T. R. Glover. (Student Christian Movement. 2s. 6d.) Especially end of Chapter 9.

Suggested Hymns :

F.H.B. (new) : 29, 100, 148, 86, 246.

F.H.B. (old) : 349, 62, 206.

Thought :

" . . . People were asking, What is the world coming to ? The Christians retorted that this was the wrong question. The right question—and they knew the answer to it—was, What has come to the world ? The answer was that God had come to the world—that the Wisdom and Goodness which created it had now been manifested to redeem it—that the true light which lighteth every man had come into the world in Christ Jesus, and that to as many as received Him He gave the power to become the sons of God."—CANON BARRY.

Aim of the Lesson : To appreciate how some of those who shared the personality of Jesus reacted to its influence.

Notes on the Lesson.

1. Treasure in earthen vessels.

The early records of the new Christian society are full of examples of those who carried their principles into practice. They were " a ludicrous collection of trivial people, very ignorant and very vulgar ; fishermen and publicans, as the gospels show us," yet they had learned something of the inner springs of the life of Jesus, and their lives had become channels through which the infinite personality of God could be made manifest to the world.

2. Our response to influence.

We all realise how the very presence of certain people can put new life into us. Something indefinable communicates itself, we become more at ease, and the best of us leaps into being. " We mark with light in the memory the few interviews we have

had . . . with souls that made our souls wiser ; that spoke what we thought ; that told us what we knew ; *that gave us leave to be what we inly were.*" Possibly Zacchaeus would have said that it was just such an influence that he felt in Jesus. One must imagine what happened, for the record cannot tell fully of the return of self-confidence and inward release that came to the publican that day. It would seem as if the friendship of Jesus brought forth some good in the man that had become obscured, awakened a dormant personality, and indeed found something that had got lost within him. The last verse of the reading tells how Jesus declared that to be the purpose of his coming.

Some power outside of ourselves is generally needed to make us feel this, and, in the example of Zacchaeus, it was unquestionably the contact with the spirit of Jesus. This testifies to the personal presence of Jesus in the days of his life on earth, but the same thing happened after he had gone.

Our second reading reveals the same transmitted power in other circumstances. Two disciples, who had recently been dispirited and hopeless, are seen in a mood of confident defiance of the authorities with a strength which they attribute to the influence of Jesus. Maurice Baring wrote of his friend, Julian Grenfell,

" Because of you we will be glad and gay,
Remembering you we will be brave and strong,
And hail the advent of each dangerous day,
And meet the last adventure with a song."

Peter and John could have said this of Jesus. It was written of the apostles that " they did eat their meat with gladness and singleness of heart," and, as for being brave and strong, our reading bears witness to that. What were they doing ? They were spreading their message with the one end in view which is perhaps best described by the phrase in verse 9, making people whole. They meant spiritually as well as physically whole, and this was what they meant by being " saved." This really is what men need in all ages, however it may be phrased. Here is what D. H. Lawrence tells us : " When a man is sure that all he wants is happiness, then most grievously he deceives himself. All men desire happiness, but they need something far different, compared to which happiness is trivial, and in the lack of which happiness turns to bitterness in the mouth. There are many names for that which men need—' the one thing needful,' but the simplest is *wholeness*. When a man is *whole*, then there is something in himself which looks no more for happiness, and smiles at the child in himself who still dreams of it."

3. Does the personality of Jesus influence to-day ?

Although our study is of the early disciples, it will not be complete unless it be brought up to date. There is at least an equal need for both society and men to be made whole in these days. We do not ask to-day in the old words, "What must I do to be saved?"—but men are everywhere asking, How can I integrate or harmonise my personality, how can I solve the problem of conflicting desires and duties, how can I be made *whole*? Is it not possible that Peter's sweeping assertion in verse 12 may have more in it than sometimes the modern age thinks? As H. G. Wood says, "The *name* symbolises, represents, and embodies the character and power of the person named," and during recent years all sorts and conditions of men have been saying that, if civilisation is to be saved, we need a new spirit, the Christian spirit, the character and power of Christ. Is it not worth while to ask, with honest and searching enquiry, whether this can seriously be challenged?

4. Ought we to face the issue ?

Our Handbook is a study of Personality in the making, and the suggestion has been made in these three lessons that the best way of "making" our personality is to link on our own, which is so disordered and imperfect, with the complete Personality of God and find that, in his vast harmonies, our discords may be resolved. Is not something like this what Jesus meant when he left his legacy of Peace? "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Some time ago one of our Adult School leaders tried to get into words much of the source of our inspiration, and this was his considered statement:

"We believe that every man, be he who he may, has within himself some germ or seed or gleam of light which is of divine origin; and that Jesus Christ, who came to reveal the Love of the Eternal, unveils that reality within us; and that his spirit, by whatever name it is known, and in whatever religion it appears, is able to touch and awaken that divine element, so that it, passing from strength to strength, can transform us, and make us what we ought to be, changing the beast in us into man, bringing good out of evil, and light out of darkness, and life out of death, and so bringing us to some understanding and some doing of the Will of our Maker—from Whom we came and to Whom we shall return."

Is not this a belief we may make our own?

Section VIII.

Public Opinion.

I.—THE LEADER'S PROBLEM : TO WIN OR TO COERCE ?

NOTES BY ANNA L. LITTLEBOY.

Bible Reading : Luke 4. 1-13.

Book References :

The Significance of Jesus. W. R. Maltby. (Student Christian Movement. 2s.) Lecture I., "Jesus Yesterday and To-day," is exceedingly useful, and has been taken as the basis of the notes.

Jesus Christ and the Meaning of Life. W. R. Maltby. Manuals of Fellowship, No. 17. (Epworth Press. 4d.)

Ecce Homo. Seeley. Chapter II. (Dent. 2s.)

Most lives of Christ contain chapters on the subject of the Temptation, any of which may be found useful.

Milton's *Paradise Regained* gives his idea of the story of the temptation.

Suggested Hymns :

F.H.B. (new) : 206, 203, 133.

F.H.B. (old) : 67, 361, 153.

Aim of the Lesson : To consider the decision of Jesus to base his Kingdom on the willing consent of man.

Notes on the Lesson.

1. Introduction.

The story that is generally spoken of as "The Temptation" is one of extraordinary interest. At the time of his baptism in the Jordan by John (Luke 3. 21, 22) Jesus had apparently become fully conscious of his mission—to establish the Kingdom of God among men—and of his special relationship to God, with all the knowledge and power which that relationship implied. How was he to gain the allegiance of the men around him? Clearly, this

was no easy problem, to be solved by an hour or two's thought. He must have time and solitude in which to plan out his methods. So for six weeks he retired to the desert, battling his way through the entanglements of deciding between good and best ; between ways of working comparatively easy and rapid on the one hand, and ways difficult and costly, and involving long and wearisome delay, on the other.

Later on, Jesus must have told his disciples as much as they could understand of these fierce conflicts ; putting his story in a pictorial form, which, like his parables, would be easily remembered, and which would reveal continually deeper meaning as they considered it. He pictured a conflict with the embodied power of evil—the devil ; and he summarised those six weeks of struggle into three definite temptations to take an easier way than the highest.

" The temptations suggest the normal methods of achieving our ends in this world. Men try to secure support and win success, by bribery, sensationalism, and compulsion. These methods Jesus forwent, and the Cross became the alternative."—H. G. WOOD.

2. " Prove it to yourself ! "

Before, however, we come to the actual temptations, let us notice the recurring phrase, "*If thou art the Son of God.*" How natural that after the certainty and exaltation of the baptism and what had then been revealed to him, there should come the reaction ; could it really be that he, tempted and hungry, was indeed the Son chosen and endowed to reveal God to man ? If he did some superhuman work would not it prove, even to himself, that the call had been no fancy, no hallucination ? We all know what it means to undergo reaction after a time of enthusiasm, and to wonder whether our imagination has been playing tricks with us. " If God has really spoken to me, should I not *feel* some great difference ? " So, in the background of these conflicts, we realise the truth that Jesus was " tempted like as we are."

3. " Command this stone that it become bread."

A very natural temptation to a hungry man : Let us not spend time discussing the possibility of such a transformation ; to the disciples no such question would arise. Let us try to see the underlying and enduring meaning : " Use your special powers to supply your own physical needs—later, perhaps, to supply the needs of the hungry men and women who cannot get sufficient bread." Why was this a *temptation* at all ?

To use his special powers for his own comfort would have prevented his being truly " like unto his brethren," would have

put him in a different position from the men whom he wished to lead to live by trust in the Father. But would not it have been splendid to help others in this way? "He knew what hunger was, and does anyone suppose that that compassionate heart was easily reconciled to the hunger of men and women? He refused, seeing what it meant." Dr. Maltby goes on to point out that once, later, according to all four evangelists, he made the venture; with the result that he found crowds awaiting him, simply drawn by the hope of what they might get. The same thing proved true as regards the gift of health. "He gave men healing and he could surely have given them nothing so unexceptionable. But in a very little while His message and His mission were in danger of being drowned in the only kind of miracle they cared about." After the first few months, it looks as if Jesus left off exercising, to any considerable extent, the gift of healing, lest men should think that the body counted for more than the soul. "The principle underlying all His action is the principle of that choice in the wilderness, men were to be won, not *bought*, not even with bread, not even with health."

In the days of the Roman Empire, its rulers bribed the populace to accept their domination by free supplies of "bread and games." In many Utopias of modern times, perhaps even in recent practical experiments, it has been suggested that all would be well if people were fed and clothed and housed. Surely they may live "by bread alone." We may give our wholehearted support to the supply of physical needs; but is not the temptation of Jesus also ours, that we should think that such supply is all that matters?

4. "All the kingdoms of the world."

In the second temptation, as recorded by Luke, the thought comes to Jesus that he might achieve the setting up of the Kingdom of peace and righteousness, if he would in some way adopt means approved by the tempter. In that great pagan Empire he saw oppression and injustice, heavy taxation lavishly spent by self-indulgent rulers. If he would use their weapons; if he would raise an army, for instance, to put an end to cruelty and brute force, what peace and security and contentment he might deal out to an aching world! The Jews expected that Messiah would gather an army to overthrow their oppressors; to be recognised as Messiah must he not fulfil their expectations? "To do a great right, do a little wrong!"

Jesus refuses to worship Satan. "That is to say, He will not do homage to the spirit of the world to win the world's support" (H. Latham). He will worship the Lord only. The way he chose was slow and laborious and painful; but his kingdom must be

a kingdom founded on men's willing allegiance. "Men were to be won, not coerced, even by a beneficent omnipotence."

In what forms does this temptation meet us to-day?

When a course of action seems to us clearly right, do we try to force other people to accept our view?

5. A sign from heaven.

The time was at hand when Jesus must go out into the world. What likelihood was there that men would accept the Galilean carpenter as their teacher and king? Would not it really be wise to do something astonishing, sensational, which might prove to his own people that he was the promised Messiah? We know that this temptation frequently recurred (Matt. 12. 38, 39; John 6. 30), but here and now Jesus made up his mind. "If we cannot help believing, believe we will," was not the sort of faith that he cared to arouse. "Thou shalt not tempt the Lord thy God." What is the thought behind these words?

"This putting of God to trial by a test of my own choosing, that I may determine whether I will believe His words or not: this implying that I will admit His authority if He speaks in one way and not if He speaks in another—is this besfitting one called to a work like this?"—H. LATHAM.

"How often and in what subtle forms were the same temptations pressed upon Him by friends and foes alike. The temptations were not those which come to a base or an ambitious or a presumptuous nature. They found Him on the side where He was most vulnerable—on the side of His compassion. Food so hard to find, justice so hard to come by, God so hard to know—it was the woes of the world which called to that mighty heart, and He found it hard to withhold. He left hunger and oppression and doubt in the world, though He armed His followers against them. They were not to be abolished by the mere fiat of power. Every stage in this progressive refusal of the second-best was an act of reverence toward the human personality, a determination to leave the bounds of moral freedom where God had placed them, and a deep consent to the patient ways of God, startling to us who are impatient of God's patience and resentful of the inexorableness of His love."—W. R. MALBY.

II.—CINEMA AND RADIO.

NOTES BY ROBERT F. SHEPPERD.

Bible Reading : Philippians 4. 1-8.

Book References :

Paths to Freedom, p. 60. (Lesson Handbook, 1935.)

The Growth of Common Enjoyment. J. L. Hammond. (Oxford University Press. 2s.)

For Filmgoers Only. Edited by R. S. Lambert. (Faber & Faber. 2s. 6d.)

B.B.C. Annual, 1935. (Broadcasting House. 2s. 6d.)

Suggested Hymns :

F.H.B. (new) : 34, 44, 48.

F.H.B. (old) : 26, 356.

Aim of the Lesson : To reveal the formative influence of the Cinema and Radio on public opinion.

Notes on the Lesson.

1. Let's go to the Cinema !

It is computed that in Great Britain nearly twenty million people attend the cinema each week. This vast number cannot attend regularly without the cinema having some direct bearing on its thought. The cinema, therefore, becomes an important formative influence, affording film magnates the opportunity of moulding public opinion.

Probably the main reason for the growth of cinema popularity is that it provides entertainment for *all* classes of the community. There is no very great disparity in the prices of admittance and the seating accommodation provided is very comfortable at a reasonable price. We shall not be concerned in this lesson with the garish exhibitions and impossible sex intrigues which constitute the main theme of films shown, but rather with the kind of information the public mind is absorbing.

2. The fashion parade.

It is impossible to assess the influence of films in the spread of dress fashions. The beautiful dresses worn by film artists affect profoundly the outlook of the young girl who wishes to

look attractive, too. The increased popularity of "dress clothes" as worn by men is probably due to the pleasantly available knowledge of correct dress seen on the screen. Then there is the new jargon of speech which has been adopted as a direct result of the talking-picture. New words and phrases are being absorbed into our speech throughout the kingdom—whilst, no doubt, the cultured American would shudder to hear the slang ascribed to him! Some of these influences may be of benefit, and your discussion must provide the answer.

3. Customs and Ideas.

How are our ideas of countries abroad affected by the cinema? There is a very real danger in portraying the "foreigner" as the devil of the piece, and this has contributed in large measure to current conceptions of the Chinese. In 1934 the Chinese Legation drew attention to its displeasure that, in a film in which Jack Hulbert was the leading star, a horde of bandits and cut-throats were represented as Chinese. Do you think this was justified? While other nationals are given rôles that make them represent people entirely different from ourselves, we cannot hope to achieve a world brotherhood, or even approach the difficult problem of barriers between nations.

On March 18th, 1935, the first studio designed to produce one instructional film per week was opened, and this should be the beginning of a new era in education for children. Secondary schools receive a Government grant of 50 per cent., and elementary schools 20 per cent., towards buying cinematograph projectors, and this is an indication of the value that is placed upon the use of the film in the school curriculum. Some Local Education Authorities already possess projectors, and, as new films become available, it is hoped that many local authorities will adopt the cinematograph projector as an instrument of education. In the course of his lecture on "The Growth of Common Enjoyment," J. L. Hammond said:

"What is the difference . . . between an educated and an uneducated man? Roughly speaking it is the difference between a man who is capable of taking an intelligent interest in some aspect of life or art, and the man who is capable only of noticing its sensational phenomena. One man can lose himself in reflection, the other only in excitement. One man is capable of consecutive thought, . . . the other flies from one topic to another, never grasping any truth in the process. One man can respond to the stimulus of ideas, associations, or the beauty of perfect art; the other only to immediate, crude and astonishing effects."

That statement is a direct challenge to ourselves and to our support of the present cinema. If it is true, the cinema is like a

drug, depriving individuals of the freedom to attain the mental status of which they are capable. Are you prepared to surrender your freedom in the *voluntary* act of attending the cinema?

Further questions for discussion :

Do the films that display reward for licentiousness tend to establish a more lax moral code?

What contribution towards world peace is being made by the cinema, and what are the possibilities?

" Ultimately every society will get the cinema it deserves."

(J. L. HAMMOND.)

THE RADIO.

1. " Switch on."

The custom of " switching on " at an early hour, and allowing the broadcast to continue uninterrupted until bed-time, is much too common. There is a vital need for discrimination in listening if the radio is to be a source of education in the sense of hearing music or lectures otherwise outside our scope. It is the cultivation of the faculty to perceive what is the best, so that we may be able to select and plan accordingly, that must exercise our minds.

Do you think that the modest sum of ten shillings per year for a licence tends to make us fail to appreciate the potential value of broadcast programmes?

2. Maintaining a balance.

Unlike the cinema, wireless programmes are not prepared with the idea of giving the public what it wants. The B.B.C. is a body appointed to hold the balance between what is wanted and what *should* be wanted. The standard of Sunday programmes has been maintained only because the B.B.C. is not entirely dependent on public approval. (The films to be seen at cinemas on Sundays, of course, are examples of the type of programme provided by men whose object is to exploit the public for the reward of fabulous incomes.)

There are many implications in a censorship of this kind. As a body appointed by the Government the B.B.C. will naturally enough respect the wishes of the Cabinet. It is not surprising, therefore, to observe that Government Bills are " talked up," that special Parliamentary sessions in which the Opposition have been defeated are reported in some detail, and that attention is focussed on Cabinet Ministers who have the gift of inspiring confidence. This method might be compared with that instituted in Germany, where broadcasting is under the direct control of the Government, and consequently *only* information supporting Nazi principles is radiated. In many instances, no doubt, the information is adjusted to reflect Nazi propaganda. The alternatives are, therefore:

- (1) Allowing commercial enterprise to supply the public need ;
- (2) Placing broadcasting under direct governmental control ;
- (3) Appointing a representative public body which shall be responsible for the maintenance of an agreed standard.

Which method do you think permits the greatest freedom ? Obtain a list of the names comprising the B.B.C. Board of Governors and assess their public value.

3. The King's English.

Perhaps the greatest seal that the radio will set upon our times is the establishment of a standard English. At a time when the cinema is making popular transatlantic slang, the wireless is making us speech-conscious. From time to time many of us are derisive of the suggested pronunciation given by the B.B.C. Advisory Board to lists of current words. Despite our criticism, and often because of the unusual character of the suggestion, we adopt the new pronunciation. In many instances it will do no harm to mould us into the use of a standard speech.

4. Music hath charms.

There was a great deal of apprehension on the part of musical instrument sellers that the wireless would ruin the sale of pianos and gramophones. This has not occurred. The yearly sale of pianos has increased and record manufacturers are permanently busy. There is every indication that music is at last to succeed to its rightful place of importance in home life. Through the regular performance of symphony programmes many converts have been obtained for classical music—converts to whom such music would have been otherwise inaccessible.

Lectures on music have been similarly appreciated and have brought unending pleasure to music-starved people. All these are instances of the formation of a public consciousness in musical matters for which we are indebted to the radio.

In creating a common enjoyment, in providing an entertainment that can be appreciated by the *whole* community, we are approaching the means to a closer understanding of our fellows. Not only does this apply to our own countrymen but to the citizens of the world. Any country is now available by wireless and the barriers of distance no longer stand.

Finally, we may ask what Christ would say to our two modern inventions of the film and the wireless set. He would not be perturbed at the ingenuity of man in devising them, but he might well despair at our inability to use them to advantage.

III.—THE PRESS.

Bible Reading : Proverbs 12. 17-22.

References :

A representative selection of daily newspapers and weekly and other periodicals.

Suggested Hymns :

F.H.B. (new) : 53, 62, 336.

F.H.B. (old) : 71.

Aim of the Lesson : To promote an understanding of the purposes of the modern news-press.

Notes on the Lesson.

The Drama of the Beginning.

A Village Gossip disappears.

Have you ever considered why the daily newspaper holds so important a place in the average life ? In its earlier form the news-sheet was a political organ, but with the rise of the township its character gradually changed to include details of local and personal interest.

In the village the householders were in effect one large family, knowing each member's history, desires and limitations. The town broke down this intimate knowledge and made gossip much more difficult to maintain. It was not to be expected, however, that men and women would be content to remain in ignorance of the intimate details of other people's lives, and so it is that the modern press has to supply their demands. Your morning newspaper, in addition to items of general information, contains scandal from the divorce courts and tragedies from the coroners' courts ; extracts from the diaries of society " eavesdroppers," and confessions by financiers and criminals. Whilst you no longer know your neighbour intimately you *are* privileged to a familiar acquaintance with public men, screen stars, and church dignitaries.

Is such knowledge justified ?

Is it necessary or desirable ?

The Great Offensive opens.

At heart man is lazy. He prefers to accept what is presented in palatable form because it requires no individual thought.

Parents welcome tawdry "comics" and other free newspaper supplements for their children because they can be obtained without thought or consideration. Do you not think that it should be a *moral obligation* to see that the child's thirst for knowledge is satisfied with the *best* literature and information it is within our power to provide?

When the child becomes adult he may then be possessed of a critical faculty, ready to combat certain insidious influences of the daily press. They are insidious when they attempt to distort truth or present only that part of a picture which conforms to an agreed policy. Alfred Harmsworth said that "the power of the press is to suppress." Therein lies the danger of modern journalism. The press can so focus attention on a subject that the public is compelled to become interested. During 1934 a large section of the press was directed towards arousing public indignation against the Government's endeavour to stamp out the moral evil of public sweepstakes. It was very evident that the "Irish Sweep" results provided a good increase in sales, and a careful campaign was directed from editorial offices. To remind you that there was a furious demand for tickets, articles and pictures appeared portraying the elaborate arrangements made to deal with the thousands of participants. With the results were published details of how yesterday's labourer became to-day's city magnate, and the public appetite was whetted to join the "get-rich-quick."

Why do we expect a higher standard from newspaper proprietors than from brewery owners?

Journalist prevents Thought.

If you will study the layout of your "daily" you will see that: (1) You are not expected to remember what you read yesterday, and (2) small photographs (not always up-to-date!), of public figures are *continuously* reproduced and inserted at the beginning of paragraphs relating to them, so that your mind may be helped to grasp more readily to whom the news refers.

The journalist's job is to make as many people as possible interested in his journal. He is told to cater for a tired, irresponsible, uncritical public, and he must obviate any surprise element in his work that may call for judgment or may require his reader to adjust himself to a *new* situation that has been presented.

Editor increases Circulation.

An editor can maintain his position only while he can show his proprietors an increasing circulation, therefore he has to devise methods of capturing adherents of rival papers by appealing to their prejudices. "Stunts" are organised with an intensity

which often disregards truth. Recent examples are the sudden support that was afforded to the Black-shirt organisation by a certain newspaper. It was claimed that only the Fascist could save Britain from collapse or, worse still, from the menace of some brighter colour worn by a rival party. It was evident the editor had gambled that there would follow a wave of converts, and that all existing black-shirts would become readers. The evidence that the editor lost on his gamble lies in the fact that within three weeks it was difficult to find the word "black-shirt" in that particular journal. A similar instance is that of the war that was waged against Co-operative Societies, after the Chancellor had brought them to the public notice by his threat to suspend certain income-tax privileges they enjoy. Immediately these stunts fail to increase sales they are abandoned and new methods are devised.

Recall the stupidity that was written regarding the "ballot of blood" (a caption used to describe the Peace Ballot), and later the prophecy that complete chaos would follow the imposition of the 30 m.p.h. speed limit. When this lesson is discussed the speed-limit measure will have been in force sufficiently long to judge whether the advance tirade was justified.

Speed Limit defied.

The journalist, then, is ever on the watch to direct attention to new aspects of old subjects, so that the repetition is not apparent. He is always re-dressing old themes and trades on the forgetfulness of his readers. This unfortunate principle enables him to write as an intelligent guesser. If later events prove him to be correct, then he can call attention to his astuteness in obtaining information in advance of his rival. If he has blundered, then his conjecture is lost in obscurity.

If he has been fortunate in forecasting events correctly, then he has had so much more time in which to mould the opinion which he thinks will be popular. To arouse a public into unthinking indignation is a sure harvest for circulation. It is the prelude to a stampede at elections and promotes the unhealthy enthusiasm which heralds a war. Therein lies the real danger of an unregulated press. You should consider whether it is better to maintain the liberty of the press as we know it, or to impose restrictions. If the latter, how would you safeguard the *free* exchange of ideas?

The Great Heritage challenged.

A great deal more might be said in disparagement of a great institution, but there are some proprietors and many editors who have devoted themselves to a policy of truth, choosing as

contributors men with vision and vitality capable of presenting *many* sides of a debatable problem.

There are a few daily newspapers whose make-up does not comprise glaring headlines so that "he who *runs* may read." *The Times* and *The Manchester Guardian* are but two that may be mentioned as faithfully endeavouring to provide general news for the intelligent reader. Then there are the weekly and monthly journals which cannot be overlooked as vehicles for ideas which may be moulding public opinion.

If we acknowledge our inability to follow current events and desire that our views shall be prepared for us, then we shall continue to support a press obsessed with Russian nightmares, court scandal and wild conjecture. We may boycott these insults to our pride in individual liberty and support loyally the press which respects our capability to exercise freedom of choice.

"Reading makes the whole population susceptible to the influence of the press. The last war was more bitter than any previous war because stories of atrocities made good patriotic reading. Previously people had no education or a good deal, and were therefore immune." (BERTRAND RUSSELL.)

Notes for presentation :

(1) Obtain, from at least four newspapers, reports of some outstanding event, and notice the differences in presentation and the emphasis placed upon various aspects of the incident.

(2) Discuss the importance of the "woman's page."

(3) Notice the care with which the local paper endeavours to cater for all parties, and discuss what you and your fellow-members can do to raise the standard of its articles and correspondence.

(4) Assess the value of the sentimental article and the intimate revelations of public characters.

(5) Does the "stunt" press *ever* really influence public opinion, or are we inclined to exaggerate its power?

IV.—ADVERTISING.

Bible Reading : Zechariah 8. 16-17 ; Ephesians 4. 25-32.

References :

Any newspaper or periodical ; street boardings ; circulars and samples.

Suggested Hymns :

F.H.B. (new) : 55, 236, 409.

F.H.B. (old) : 10, 342, 413.

Aim of the Lesson : To assess the value of advertisements.

Notes on the Lesson.

1. The moral issue.

It must clearly be recognised that it is not wrong to advertise. A truthful advertisement can bring advantage to the seller and buyer alike. Posters issued by the principal railway companies, notably the L.M. and S., portray places of beauty and interest, at once exciting to the imagination and awakening a response to the beautiful. In the display of these posters the companies contribute a service to our beauty-starved town-dwellers, whilst offering the more fortunate a stimulus to visit the countryside and become conscious of the grandeur of our ancient buildings. One company thought fit to reproduce pictures by famous artists, including Epstein, which require for their full appreciation much more than the casual glance afforded to the average advertisement. These companies are to be encouraged in their efforts because they are not offering " goods " which do not exist or which only partially resemble the original.

Probably the greatest change in our streets since the war has been the introduction of attractive shop-fronts and original window display. The shop-keeper has learned, through increased competition, that his goods must persuade purchase. Articles must appear to the greatest advantage, so that the half-interested shopper will be unable to resist the temptation to possess. How far can advertising, in this sense, be regarded as responsible for the brightness of the modern shopping centre ?

Often large companies distribute free samples of their goods. No coercion is used, and, if the article does not suit your requirements, then you do not become a regular customer.

All these examples show the methods of business houses which *submit* their goods for judgment. They are to be encouraged because they seek to recognise the right of the public to discriminate.

2. The great game.

Advertising in the more widely-used sense is the great game of inducing individuals to believe that everyone else is purchasing from the advertising house. Every year, some months before Christmas-time, firms of mushroom growth commence a campaign whereby you are informed that a great new party game has been introduced, that thousands of sets have already been sold, that stocks are limited, and that you will positively ruin your reputation as a host if you are unable to introduce the game into your party. This subtle appeal to our vanity results in unprecedented sales of a game which is only a variation of the previous edition, and secures a fortune for the man who rents a city accommodation address. It is the weapon of suggestion, which has become so deadly in its effect. The product of mass education, of mass interest in cinema and amusements generally, is the mind which readily absorbs suggestion, believing it to be original thought.

3. The Aristocrat of the Breakfast Table.

Whole pages of the daily newspaper are rented by business houses for sums varying from £500 to £800 per issue. Thereon are described articles of food and clothing, with innumerable reasons why they should be purchased. Or sometimes they contain just a bald statement of fact with, perhaps, a slogan attached. This slogan is continuously repeated until the whole nation has absorbed the phrase into its ordinary small talk. Manufacturers regard this popularity as profitable, since buyers are more likely to ask at their stores for a brand of article which has become a household word, rather than for another make of equal merit but which is not readily brought to mind.

Whisky manufacturers have established the habit of portraying imaginary aristocrats who recommend you to drink a particular brand. It is assumed that poor folk are content to purchase whisky which a wealthy man thinks suitable. The record of sales of intoxicants suggests that this assumption is a sound one.

4. Keeping the Doctor away.

Perhaps the most alluring advertisements are those which set out the symptoms of diseases. Every dreaded complaint is traced down to some trivial temporary derangement from which

we are all sufferers from time to time. Headache, toothache, "growing pains," etc., are proclaimed as a certain indication of some disease of which the chemist holds the remedy—at 1s. 3d. the box. Like the medical student who notices in himself traces of each disease he studies, so does an unhealthy public discover traces of those incurable complaints which add to the toll of suicides and incidentally make good news-items.

Vanity, of course, is very easily manipulated by the astute advertiser. To the woman wishing to retain her schoolgirl beauty, to those of forty years striving to retain youth, to the slim and the obese, each desiring to be different, and to the bald and grey-headed, he directs his subtle shafts and secures his toll of victims. The remedies offered are quite often definitely harmful and to be avoided.

Cosmetics now take an unashamed place in woman's life, and it is anything but pleasant to note that titled women *sell* their photographs to firms in order that other women may feel secure in their purchases. The bought testimonials which accompany advertisements of "blood mixtures" and healing ointments cannot be relied on.

5. The enquiring mind.

We must develop the mind which is not content to accept advertisements at their face value. We are living in a mechanised age, but we must see to it that minds are not mechanised, too. Public opinion is composed of individual thinking, and, since public opinion elects governments, it is essential that it should not be readily coerced into thoughtless action. If it cannot assess the worth of soaps and medicines it may be unable to value the advertisements which accompany a general election. Neglect in everyday actions can be the forerunner of a national calamity. Advertising has manifold implications.

6. Experiment.

Write an advertisement inviting people outside the Movement to your meetings and describing the purpose and attractions of an Adult School. Watch how far you are prejudiced in favour of your "goods."

Can religion be advertised suitably? If so, how?

For further discussion.

(1) It has been found that largely-advertised proprietary lines are periodically being reduced in price to the consumer, whilst the standard of quality remains constant. Do you know anything to the contrary?

(2) All dishonest advertising reported to the Press is passed on to an Information Bureau and circulated to all recognised Advertising Agents, who are warned against accepting advertising from such sources.

Further, an organisation has been set up recently entitled "The Retail Trading Standard Association," sponsored by the big stores, the members of which guarantee the absolute correctness of every statement in their advertisements. A sign is inserted in all such advertisements denoting their adherence to this principle. How is this likely to affect the future of advertising?

(3) What provision is made in your local town planning regulations for the prohibition of advertisements in the residential areas?

V.—RELIGION AND POLITICS.

NOTES BY W. ARNOLD VICCARS.

Bible Readings : Matthew 6. 25-34 ; Romans 13. 1-7.

Book References :

The Relevance of Christianity. F. R. Barry. (Nisbet. 10s. 6d.) Chapter IX., "Citizenship," contains much that is directly on our subject.

Personal Religion and the Life of Devotion. W. R. Inge. (Longmans. 2s. 6d.) Chapter VII., "The World," is useful and very stimulating.

Jesus and the Politics of His Time and of Ours. J. A. Findlay. (Epworth Press. 4d.) This booklet gives an excellent statement of the case and will well repay study.

Allied Subjects : "The Holy Roman Empire," "Calvin's Government of Geneva."

Suggested Hymns :

F.H.B. (new) : 1, 13, 15, 14.

F.H.B. (old) : 2, 345, 357.

Aim of the Lesson : To consider the way in which Religion should be concerned with Politics.

Notes on the Lesson.

1. A quotation.

"But I do know—that while ever in this fair England there is left a man or a woman or a little child that is poor, wretched and bruised, that is sick or in prison or unvisited ; while ever there is anything lacking in industrial righteousness ; while ever men walk our streets homeless or workless or friendless ; while ever there is a need to promote friendship and unity and co-operation with the peoples of other lands ; while ever in our individual or communal life we lack education and culture and refinement ; while ever there are men and women whose emotions are unmoved by music, art or nature ; while ever mankind is alien to God and unresponsive to the call of His Christ, there will be a need for this thing which we call Adult School fellowship—and whether it functions through this or that organisation, or no organisation at all, will not matter two hoots."—H. M. JOINER, at Birmingham, March 30th, 1935.

2. Conflicting Ideals.

During the process which we call *Personality in the Making* we must unravel the tangled skein of "Religion and Politics." We must make up our mind as to what are the spheres of religion and politics; whether they are the same; or only overlap here and there; or are entirely distinct. You may say at once, "Life and Religion are one, or neither is anything." That's a quotation which we have often used. But if it is not true it is a bad quotation to use. And it is not true: it is just a sample of the loose thinking of which, at times, most of us are guilty. "Life" and "Religion" are words having two distinct meanings. "Religion" and "Politics" have distinct meanings; the content of the one may be regarded as closely or distantly related to the other, and either of them may be regarded as so important that the other does not matter much!

Our lessons on "Public Opinion" have shown us the need to think out our ideas individually or in groups. Let us look at what the two words mean.

First, look at some definitions of *Religion* and set them against your own:—

"To know God and to enjoy Him for ever." That great and well-known phrase has summed up Religion for many a man.

"Religion is a way of life which results inevitably from a man's holding certain things in reverence, from his feeling and believing them to be sacred." That is how Julian S. Huxley puts it. Perhaps you would not have stated it like that: but examine it.

"To love the Lord thy God with all thy strength, and thy neighbour as thyself." That seems to relate religion to everyday things: but is it a good definition of it?

"That which a man does really believe and know for certain concerning this mysterious universe and his duty and destiny therein." That sounds big enough: but is it?

Then look at some definitions of *Politics* and set them against your own:—

"The science of government."

"The art of managing the affairs of the world."

"That part of ethics which consists in the regulation and government of a nation or state for the preservation of its safety, peace and prosperity."

Now look at our two Bible readings and see how the two words may be regarded as distantly or closely related to one another.

Matthew 6. 25-34 gives us a view of Jesus as strangely careless about material things: they are, quite definitely, *not* his main objective. His record, as a whole, shows that he valued them; that he was, at times, accused of valuing them too highly; but his record is that of one who gave up all that the world had to offer. Politics—the art of managing the affairs of the world—never appears to have concerned him directly, although he lived at a time when politics was a very live issue.

In Romans 13. 1-7 we find a very extraordinary statement (by comparison). Here is Paul's view of the Roman political organisation under which he lived: the system built up by the Cæsars and, at his time, superintended by Nero! "The State, said St. Paul, is God's minister; he does not say that Nero is God" (though Nero claimed something like that for himself!).

Here we get two ideals in apparent conflict. Religion, as something concerned with the life of the spirit and careless of the ordering of society; and Religion, as responsible for the whole social organisation from the appointment of kings downwards.

3. Related Ideals.

Religion for Sundays, Politics for week-days. Religion for the heavenly, Politics for the earthly. Religion entirely a spiritual, Politics entirely a material, affair. Such simple and crude distinctions can never satisfy us, though they are accepted as a general guide by thousands of people. If, as we believe, they are wrong, then both Religion and Politics suffer from the misunderstanding. Let us try to see the two things in relationship rather than in opposition to one another, each keeping its own place and performing its own functions.

Do we feel that Paul was dead wrong in attributing divine sanction to political institutions? Or do we feel that every attempt at the proper ordering of society is a work that is of a religious nature and, if so, what makes it religious? To describe Nero as God's minister is certainly to give him a title which would not have occurred to most of us! But consider F. R. Barry's comment (*The Relevance of Christianity*, p. 245): "Establish the State on a purely secular basis and you have no check on its absolutist pretensions. Erect it on supernatural sanctions and you have a bulwark against its tyranny. The only effective way to limit the authority of the State is to regard that authority as bestowed by God for certain purposes. That was the Christian concern—to submit the State to an absolute standard of reference, and to demand that its claims should be justified before the very judgment of God."

When we consider a statement from Paul we must remember that he was a Jew. We must give due weight to the Hebrew

idea of God as the Personal Power who orders everything in the world. Recall Amos's great declarations and Isaiah's description of the bloodthirsty Assyrian as God's agent (Isaiah 10. 5-7). We must remember that the Jews had always regarded their kings as rulers "by the Grace of God," and were, at that time, intently looking forward to a political Messiah. Paul's experience of the real Messiah was not political at all, but he still felt that the ordering of the State was a religious matter. And was he wrong?

Here are some stimulating quotations from Dr. W. R. Inge's *Personal Religion and the Life of Devotion* :

" 'The World' in the New Testament . . . means human society as it organises itself apart from God. . . . The World, in this sense, is a co-operative society with limited liability, existing for purely secular and chiefly selfish ends. . . . Against this tremendous system Christ, standing alone, declared war, and committed His followers to a state of war, with no promise of any end to it. He was perfectly clear about it. 'Marvel not, my brethren, if the world hate you. . . . Ye know that it hated me before it hated you.' "

" Real Christianity is a revolutionary idealism, which estranges conservatives because it is revolutionary, and the revolutionary because it is idealistic. At the same time it sanctions and blesses the purest motives of both sides. . . . It proclaims equality and counsels submission; it denounces luxury and preaches contentment. It increases immeasurably the world's stock of those values which the world does not care for."

In answer to the charge brought against Christians that their concern is with a future heaven to the neglect of this present world, Dr. Inge says,

" The true answer, though it is not a very popular one, is that the advance of civilisation is, in truth, a sort of by-product of Christianity, not its chief aim; but we can appeal to history to support us that this progress is most stable and genuine when it is a product of lofty and unworldly idealism."

4. Applications.

Now read the quotation from our President which was set out in paragraph 1, because it is worth keeping in mind all through the lesson. Clearly it springs from strong religious conviction. How far does it make demands in the name of religion which call for political action? We are being driven to the conclusion that Religion—or, at all events, Christianity—whenever it is real, is a deciding influence in our Politics and, indeed, in every sphere of life. That is the case for such official recognition as the community, from one time to another, gives to Religion. It is the case for a national Church. It has been said, "A National

Church is a contradiction in terms." If that be so it is a contradiction which has proved very difficult to escape from—and remain Christian. The motive behind the idea of the Holy Roman Empire, and behind Calvin in his Genevan politics, and John Knox in his Scottish politics, was a religious conviction not essentially different from that which inspired our President, however far apart he may be from them in method and perhaps in expression.

We ought not to omit from our review the modern German scheme of State Religion, even though it may be impossible for us to regard it as, in any sense, Christian, and though it is difficult for us to judge it fairly through the cloud and smoke of controversy and prejudice.

5. Party Politics.

The Adult School Movement has maintained the difficult aim of stimulating a keen interest in Politics while standing apart from "Party." Our discussion should have encouraged us in this, even if it has made us realise the difficulty of it.

Section IX.

Society and Personality.

I.—THE NEW SPIRIT IN SOCIETY.

NOTES BY W. ARNOLD VICCARs.

Bible Readings : Romans 5. 1-11 ; Ephesians 4. 17-32 ; 5. 1-5.
(The Twentieth Century New Testament is particularly useful for Paul's Epistles.)

Book References :

See Lesson on " The Coming of a New Idea," p. 67.

St. Paul. Poem by F. W. H. Myers. (Allenson. 6d.) Some few verses from this poem might be read with advantage.

Personal Religion and the Life of Devotion. W. R. Inge. (Longmans. 2s. 6d.) Chapters IV. and V. in this inspiring little book will be found particularly useful for this lesson.

Suggested Hymns :

F.H.B. (new) : 139, 69, 176, 317, 59, 258.

F.H.B. (old) : 158, 35, 284.

Aim of the Lesson : To join in the Christian search for the things that are " most excellent."

Notes on the Lesson.

1. A quotation.

" Love, joy, peace, faith, hope, humility : these are the characteristic Christian ideas. Whenever these words threaten to drop out of our vocabulary, or are used with an unpleasant suspicion of unreality, cant, or affectation, we may be sure that we are losing the essence of the Christian spirit, and are falling back into paganism. It is an absolutely sure and scientific test. If we do not want the words which Christianity had to coin to express its new ideas, the reason must be that we have lost the ideas themselves."—W. R. INGE, *Personal Religion*, p. 63.

2. General note.

This book of lessons deals, as a whole, with the development of Personality. But no man lives to himself nor cultivates his

powers just for his own sake ; so, in this group of four lessons, we consider how Personality, as it becomes fine, raises the whole tone of society ; and we proceed to consider the action and reaction between people and the various groups or organisations to which they belong.

For the first two lessons of the series we return to look at the achievement of Paul and the effect of his personality, and reference should be made to the notes on lessons in Section 4 of this Handbook. But we shall not want to think only of Paul ; we shall want to bring our modern Society into the picture and to see how the great men of our times, and how we ourselves, can join in a work which shall serve our day and generation. We must use the past as secure rock on which future progress may be built—some would say on which alone it can be built. But it is for ourselves and our times that we are responsible, so our *Aim* keeps the present before us, and our quotation relates the present to the past. We may therefore divide our lesson into *Then* and *Now*.

3. Then.

Let us try to get a view of the world of men and motives into which Christianity was born ; the world of Paul. Was it a bad world or a good world ? Collect some facts. Do not dismiss it as all bad because Society was organised on a basis of slavery. We want to go deeper than that. The goodness of an age or country does not depend on the system of its government so much as on the spirit in which that system is worked. Systems don't matter much (but do not let that provocative truth monopolise all your time !).

Try to see the people of the old Roman world and their motives. How can you do that ? Can you read Naomi Mitchison's *The Conquered* ? That gives a picture of the fears and suspicions and jealousies of the Gallic and British races, whom Rome was conquering—and of the conqueror. It tells us of much inborn nobility but, alongside this, of an utter disregard for the feelings and sufferings of others, terrible at times in the treatment of enemies and slaves, and at times almost more terrible in the treatment of relations and friends. Or can you read a longer book, Feuchtwanger's *Josephus* ? That wonderful history gives a picture of Romans and Jews in the time of Paul. It tells of the racial feelings with which Paul had to contend and of the moral chaos of the world. Try to see the effect on morals and motives of a state of mind in which an Emperor such as Nero could proclaim himself as a God to be worshipped (and remember that it was to Nero that Paul appealed for justice !). Get some facts about Nero and the Roman Emperors : read if you can Robert Graves's *Claudius the God*. Try to dip into T. R. Glover's

Conflict of Religions in the Early Roman Empire, where chapters 1-3 tell you of the power and prevalence of superstition and tell you also of the other side of the picture of those times, the good side. Try to see how great and good men were striving for a better basis for life. Recall our lesson on Epictetus (July 14th, 1935). The world was not all bad; but you may find passages in Paul's Epistles where he indicates much evil (e.g., 1 Cor. 5.).

Now turn to our reading from Paul's letter to *Romans*. Look at those verses as part of a record of how a new spirit comes into an effete society and sets new standards by which all conduct may be judged. Here Paul is laying down principles which bring a breath of fresh, life-giving air into lives cramped by human avarice, injustice, hate, and despair. Our reading from *Ephesians* shows how strong a hold vice had attained and the need for a standard which would not tolerate it.

4 Now.

You need not read books for this part of our lesson: look around. Many of the grosser evils of the past are diminished, or gone. But each age, and each person, has evils to surmount and opportunities to embrace. In spite of all our attainments we often feel ineffective and unsatisfied.

Read again the quotation, paragraph 1. You may add others to those six typical Christian characteristics. Go back and refer to the record of their source in Matthew 5. 3-12 and 43-48. Forgiveness is prominent there, among others. Think out how the practice of forgiveness has led to the sweetening of life and made it possible for men and women to live together and one race alongside another.

Or take any one or more of the six characteristics. Consider the place and power and possibility of Faith. What do you mean by Faith? (Dean Inge's book is a help here.) Why is the word so seldom used now except to suggest credulity? If we have not faith like our forefathers, what kind of faith have we? If we have not much of any kind, is that enough to account for our lack of satisfaction with life? Recall our lesson for April 28th, 1935, on the Personality of God.

Or consider Joy. "Joy is the signal that we are spiritually alive and active. Wherever joy is, creation has been; and the richer the creation, the deeper the joy" (Inge, p. 64).

Think about these great words and let your thoughts be a search for the things that are most excellent. We need such things.

II.—THE NEW SPIRIT IN INDUSTRY.

Bible Readings : Philemon. Galatians 3. 26-29. (Use the Twentieth Century New Testament, especially for Philemon.)

Book References :

As in lesson on "The Coming of a New Idea," p. 67. See also the novels referred to in the notes for last lesson.

Suggested Hymns :

F.H.B. (new) : 33, 36, 367, 29, 203.

F.H.B. (old) : 17, 32, 106, 349, 361.

Aim of the Lesson : To see how the spirit of Christianity affects the relationship of man to man in the industrial world.

Notes on the Lesson.

1. General note.

The "Epistles" of Paul are sometimes referred to as "Letters." They are letters in so far as they all contain a large amount of warm personal feeling expressed in the ordinary language of a letter. In the longer Epistles there is so much rather abstruse disquisition that they seem more like essays than letters. *Philemon*, on the other hand, is a very perfect example of a letter. We are using this letter to illustrate our subject, but we shall do well to spend some time on looking at the letter itself just as a letter. We all have to write letters : this is a splendid example of how to do it. Perhaps you may find time for this after referring to paragraphs 2 and 3, or in connection with paragraph 5. Note how personal and direct this letter is. Just *what* Paul would have said and just *as* he would have said it. Note the directness, the short sentences, the easy, well-built argument, the evidence of a writer with a very clear mind. The letter embodies a request and does it in a way which makes refusal very difficult ! It is a good letter. As you read it think how Paul must have enjoyed writing it ; and think how Philemon must have reacted to each turn of it.

After reading this letter can you suggest something better than, e.g., "Your esteemed favour of twentieth ultimo duly to hand" ?

2. Slaves.

The letter is about a slave. In Paul's time there were thousands of slaves. In some cities they were possibly a majority

Refer, if you can, to the novels mentioned in last lesson notes, particularly to *The Conquered*. Note that a slave might have a good time or a bad time, but he (or she) was always absolutely at the will of his master (or mistress) to live or to die. He might be used for any purpose or put to any indignity, or he might be advanced to fill a position of trust and responsibility. Anyone might be forced to join the ranks of the slaves through capture in war or through an action in a law court.

Paul called himself "Christ's slave." Men sometimes become slaves voluntarily.

3. The event.

Philemon, a slave-owner in a city of Asia Minor, had a slave named Onesimus, who appears to have been a rather poor type of man. He ran away and managed to get to Rome, where Paul was in prison awaiting judgment. In Rome Onesimus appears to have got into more trouble and into prison, where he met Paul. Paul convinced him that "in Christ" a good life was possible, even for poor Onesimus, and persuaded him to return to his master Philemon, with the letter, which is the basis of our lesson because it shows so well the influence of Christianity on the relations of man to man in industry.

4. Theory or practice.

Paul, in his letter, elaborates no theory of personal liberty or of political right. He accepts the framework of society as he finds it. On its social side Christianity appears as a power to reform the world by reforming the basis of human relationships. Consider this under :

(a) *Brotherhood*. As a relationship to be worked for and practised whenever circumstances make it possible.

We think Onesimus was a poor type of man : possibly he was better than that, but, good or bad, Paul, because he was a Christian, felt and acted like a brother to him. If Onesimus was a poor tool it is the mission of Christianity to make something out of poor tools, and brotherliness is the method. If this method was possible in the days of slavery, is it less possible now ? Do you know of instances where it has been done ?

(b) *Consideration*. Note Paul's consideration for the rights of Philemon, the undisputed owner of the slave. Paul did not help the slave to retain his freedom, though Onesimus could only expect punishment or death if he returned. Still, the final decision rested with Philemon.

(c) *Sanction*. Note Paul's phrase, "in the Lord," as the seal of all good endeavour.

5. Questions.

What do you think happened as a result of Paul's letter? Did Philemon have Onesimus strangled as an example to his other slaves? Did he pardon him? If so, with what effect on his authority over his other slaves? Did he send him back to Paul—the alternative which the letter suggests?

Profit and Loss. Paul admits that Onesimus was "unprofitable," but sends him back so that he may be "profitable." Can you cut out the profit-making element as a criterion of the value of Christianity? How do you interpret "The tree is known by its fruit"?

Servant to Master. What demands did Christianity make on Onesimus? Can Christianity create an atmosphere of mutual trust and confidence on the part of both man and master?

III.—RELIGIOUS SOCIETIES.

NOTES BY A. FRANK WARD.

Bible Reading : Revelation 2 and 3. (The Seven Churches. See paragraph 2 of Notes.)

Book References :

Lecture III. in H. G. Wood's *Christianity and the Nature of History*. (Cambridge University Press. 6s.)

Chapter 8 in J. R. Green's *A Short History of the English People*. (From a Library.)

Book Third of Carlyle's *Sartor Resartus*. (Dent. 2s.) Particularly Chapter 2.

Suggested Hymns :

F.H.B. (new) : 38, 384, 120.

F.H.B. (old) : 257, 368, 98.

Aim of the Lesson : To consider the effect of Religious Societies—Churches—upon individual character.

Notes on the Lesson.

1. **Environment.**

None of us will be inclined to dispute the assertion often made in our Schools that the conditions or circumstances in which men and women live, influence tremendously the kind of lives and characters which they develop. It is something which we can all test in our individual experience. In the case of human beings, environment is a very wide and subtle thing. It is not confined to bread, shelter, landscape, seascape, or factory or office conditions. There are the potent influences of thought, opinion and belief which, though intangible, are continually bearing upon us all and affecting our lives. To a large extent, for us to-day, this intangible environment is as ready-made as are the houses into which we are born ; it is part of our heritage at birth and commences from the earliest moment to play upon us.

Consider for a moment or two the numerous ways in which customs and habits, arising from certain ways of thinking and from beliefs of one kind or the other, affect the thought influences into which we are born.

2. **The Early Christian Societies.**

Our Bible reading recalls to our thoughts the remarkable and important historical fact that in the first century of our era there arose in various places in the Mediterranean world, little

religious societies. If the two chapters in Revelation appear too long it would be well for seven members in the class each to undertake to describe shortly one of the seven Churches referred to, bringing out as vividly as possible the special conditions and temptations which surrounded each little group. In these groups we are witnessing the birth of a "new creation." The "Epistles" in the New Testament, particularly those of Paul, if read imaginatively, will give us a glimpse of the curious variety of people who allied themselves together at various points and fostered a fresh community life in a new religious fellowship. They were people who were born then, as we are to-day, into a world "ready made," with all the environmental influences mentioned above in some measure playing upon their lives. It would appear, however, that the environment into which we are born, powerful as it is, is not capable of keeping human beings "stayed put." Something new is continually happening.

3. "Something new."

In the physical world we are continually seeing new things, fresh things, different things, made out of what was always there. Wheat, water, bullock, china clay, wood, iron, coal, etc. Somebody gets busy, and before long, with aid of wood, iron, coal, etc., used in combination, the china clay becomes a pudding basin; and wheat, water and bullock become the satisfying beef-steak pudding. The "something new" has its roots in an earlier environment; but made well, it is a deliciously new thing. Similarly, in the case of the early Christian societies, the roots were deep in an early environment, but the creative life of Jesus, and later Paul, with other "great unknowns," had made a "new thing." Read, if possible, Lecture 3 of Herbert G. Wood's book referred to at the head of these notes, and you will gain a sense of how necessary it was in the "old world" for something new and alive to arise, and how amazingly the message of the life and death of Jesus answered to the deepest needs of the age. The point in all this is to consider the fact that, potent and powerful as is the environment into which we are all born, it appears to be in the nature of the human spirit to avoid being completely moulded by the patterns of life it finds, and to transmute and combine and use the subtle influences of thought and belief and inspiration into new patterns. The environment continually changes as a result of reaction to it on the part of men and women.

4. Voluntary Association.

Do you think that creativeness in the sphere of the human spirit reaches its greatest heights when men and women seriously

think upon life's deepest and grandest issues, and voluntarily accept responsibilities in offering allegiance to some ideal cause? It would seem to be the case that when the human spirit loses its self in some passionate devotion and loyalty to ideal causes, there is released a power in the world which modifies the old or creates a new kind of environment. Religious societies must be counted among those voluntary associations of which this can be said. There is such a thing as a "new birth" for a man and for a society.

5. Benefits the note-writer has experienced.

- (a) Looking back, I can see that I have benefited enormously from the religious societies to which I have belonged, and also to those known only by their names.
- (b) In the case of those to which I belong—which, of course, includes the Adult School—I would place among the foremost benefits:
 - (i) The sense of responsibility arising from intimate friendship with the other members, which gives one a sense that there is a small part of my environment in which I, as a tiny individual, count.
 - (ii) The discipline of the mind and use of time arising from tasks which the fellowship has asked me to accept. Sometimes they are irksome and insignificant, but the cumulative effect is of considerable importance.
 - (iii) The widening of interests and sympathies which fellowship with others inevitably involves. Attention drawn to books, amusements, pictures, places which probably otherwise I should not have known. The knowledge of people different in temperament from myself—the increasing of the "congregation of my mind and thoughts."
 - (iv) Some measure of the art of being governed and assisting in government, in the administrative and business side of the fellowship.
 - (v) The continual reminder of things more important than those which tend to obsess the busy life—the sensitising of the spirit—the continual experience of being redeemed from the spiritual cramping of business affairs and work.
- (c) Among the benefits I derive from religious societies other than that of which I am a member are

- (i) The beauty of buildings—churches, chapels and meeting houses which enshrine history, poignant and exhilarating associations, works of art and craftsmanship. These are gifts given me by men and women of the past and often of the present, apart altogether from community of thought and belief.
- (ii) The glory of a great and growing literature which, though frequently arising out of the religious society to which the writer belonged or belongs, flows over the limitations of sect and is shared by adherents of all communions. Think of the hymns and prayers, and learning and music, which we can all use and share, written by monk and priest and pastor and layman—Catholic, Protestant or Quaker.
- (iii) The correction of possible over-emphasis of one point of view or aspect of truth which comes as a result of attempts sympathetically to understand that for which others stand.

6. The other side of the picture.

In our Schools we hear much criticism of organised and traditional religious societies. Some of the criticism is fair, but much is frequently rather parrot-like and uninformed. Thus far the notes have hinted at the rosy side of the truth—there is another. Here are a few of the truths which we can take to warn ourselves if we are adherents or members of any religious society; but let us beware of committing the “sin of generalisation” and assuming that what is true in certain regards is the truth about everything and for all time about religious societies.

- (i) Religious societies have often proved themselves fanatic, narrow and desperately cruel.
- (ii) They have often been the opponents of real knowledge and the discovery of new truths.
- (iii) They often stand for the *status quo*, whatever it is, and have proved themselves notoriously fearful of change in the structure of society.
- (iv) They have sometimes proved themselves incapable of appreciating art and beauty.
- (v) They have often proved lustful of wealth, power and authority.

Now read the chapter in *Sartor Resartus* suggested at the top of the notes.

" Meanwhile, in our era of the world, those same Church clothes have grown sorrowfully out at elbows ; nay, far worse, many of them have become mere hollow shapes, or masks, under which no living Figure or Spirit any longer dwells ; but only spiders and unclean beetles, in horrid accumulation, drive their trade ; and the mask still glares on you with its glass eyes, in ghastly affectation of life—some generation-and-a-half after Religion has quite withdrawn from it, *and in unnoticed nooks is weaving for herself new vestures, wherewith to reappear, and bless us, or our sons or grandsons.*"

Question : Are the faults and failures enumerated in paragraph 6 the failures of religious societies as such, or of the men and women in them *who in any case* would have produced the same kind of result, or probably worse, if they had not been attached to some kind of religious fellowship ?

IV.—SOCIAL GROUPS.

Bible Readings : Acts 6. 1-7 ; 1 Kings 7. 13-26.

Suggested Hymns :

F.H.B. (new) : 59, 175, 165.

F.H.B. (old) : 283, 450, 354.

Aim of the Lesson : To consider the part played in the formation of character by association with others in social societies.

Notes on the Lesson.

The Bible passages illustrate the way in which the truly religious life becomes comprehensive and practical. In the New Testament passage we catch a glimpse of the human mind inspired and made sensitive by the Spirit of Christ reaching out in practical ways of ministry and dividing labour according to temperament and capacity. In the Old Testament we see the beauty of craftsmanship and material brought into the service of the religious life enriching both—"the beauty of holiness." The Bible is frequently a text-book on the "sacredness of the secular."

1. Co-operative Commonwealth.

How often in our Schools do we advocate the development of a "Co-operative Commonwealth" ? What do we mean quite by it ? Usually, perhaps, we have in mind a rather large idea of a State organisation which arranges the economic life of its citizens in such a way as to destroy all self-seeking—a system or arrangement of life which eliminates all competition except that which is a competition to emulate a quality of life concerned only with the benefit of the community. Do we think a Co-operative Commonwealth is possible unless the dominating wish of the members of the community is to co-operate ? Would the existence of state organisation or machinery designed to *compel* the citizens to act in a certain way—even an ideal way—produce the *Co-operative* Commonwealth ?

2. Necessity for training.

Co-operation is an advanced and difficult standard of human conduct, requiring a definite attitude towards life and to other human personalities. Like all other worthy things, it requires

experimentation and training. Co-operation is a conscious, willing, and essentially a voluntary, course of conduct. It is possible, of course, and possibly necessary at times, to compel an individual to act in a way that fits into the machinery of a group or state; but that is something short of co-operation on the part of the individual.

3. Training-grounds.

We are to consider the existence and place in our present national life of the numerous social societies which enshrine the idea, and involve, in practice, co-operation. Have we ever considered the very large amount of co-operation which is achieved in the numerous activities of very large numbers of groups and organisations in our midst in Britain to-day? The Co-operative Commonwealth in the wider sense may not have arrived; but cannot we properly think of these co-operating groups as training-grounds for and growing-points in the development of the larger ideal?

4. Your City, Town or Village.

Jot down on your blackboard the organisations and groups which exist for one purpose or another in your own locality. Here are a few which occur to the note-writer:—

Trade Unions; Friendly Societies, Sick Clubs, Slate Clubs, and the like; Women's Institutes; Co-operative Guilds; Sports Clubs—football, hockey, rambling, skittles, billiards, cricket and tennis; Drama and Play-acting Societies; Reading Circles and Debating Societies; Art Groups; Garden Clubs; Educational Settlements.

And there must be numerous other groups which will occur to every member. All these groups will require their business executive in addition to the specific activities in the interests they represent or exist to further. Consider the widespread educative effort of all such activities—the give-and-take, the development of ability; the sinking of individual claims in the interests of the group, the team work and spirit engendered. Sometimes it is helpful to measure the value of things by trying to imagine what sort of place our locality would be if all such activities as we are considering were to cease. Beneficent influences of which we are not always conscious would immediately cease to play. Means of self-expression, with all the widening and enrichment of personality, would not be available. Hobbies and associations which have been full of interest, information and enlargement of understanding, would disappear. Abilities which lie latent would never mature.

5. Tabulate the benefits.

Having jotted down the societies and groups which you know, perhaps each member of the class (having been warned a week ago) will hand in a piece of paper listing the personal benefits derived from sharing in the life of various social groups. Then the class will have actual data upon which to measure the value to personal character of these very democratic activities.

6. Democracy and Social Societies.

Perhaps there is no country in the world which has developed these societies so much as Britain. Do you think there is any clue here to the reason for democratic institutions maintaining their hold here at a time in the world's history when many other countries are giving them up? Do you think that these numerous smaller groups are a necessity in days of large-scale organisation and centralisation of government, to maintain the rightful place for individuality?

We sometimes sneer or laugh at the numerous "pro" and "anti" societies which spring up everywhere. Although we are not thinking of these very definitely in this lesson, it may be well to consider the part these have played, do play and will need to play, if the life of the nation is to be kept sweet and healthy. Apart altogether from what they stand for, some co-operation is still involved, and often important features of social life are preserved or menaces combated.

Question : What is your School doing in your community which gives men and women the opportunity of development and self-expression—and therefore formation of valuable character?

Section X.

The Background of the Life
of Jesus.

NOTES BY ERNEST DODGSHUN, B.A., and
GWEN PORTEOUS, M.A.

I.—THE WORLD INTO WHICH
HE CAME.

Bible Readings : Luke 2. 1-7 ; Gal. 4. 1-7.

Book References :

The Bible, its Nature and Inspiration. Edward Grubb. (Allen & Unwin. 2s. 6d.) Especially Chapter 10.

A Brief History of Civilisation. J. S. Hoyland. (Oxford University Press. 3s. 6d.)

Josephus. Lion Feuchtwanger. (Martin Secker. 3s. 6d.)

The Jesus of History. T. R. Glover. (Student Christian Movement. 2s. 6d.) Especially Chapter 9.

A Reading :

"Obermann once more," verses 21-45. Matthew Arnold.

Quotation :

"When St. Paul wrote that in the fulness of time God sent forth His Son, he may well have assumed that the fulness of the time had come, since God had sent His Son. God never is before His time, and never is too late. This is the language of faith ; but we shall not be failing in either reverence or humility if we ask whether the insight of faith does not now find corroboration in the considered judgment of history. In the light of our present knowledge of the ancient world, we may see a meaning in the fulness of time of which St. Paul himself can hardly have been aware."—H. G. Wood.

Suggested Hymns :*F.H.B. (new) : 301, 342, 43, 22.**F.H.B. (old) : 180, 243, 357.*

Aim of the Lesson : To realise the kind of world into which Christianity came, and to see the significance of Jesus against the background of his times.

Notes on the Lesson.

When St. Luke began his account of the birth of Jesus by referring to the Emperor Caesar Augustus, he showed a true historical insight. "The Christian faith is bound up with certain events and with their historicity." Jesus was born about seven and a half centuries after the founding of Rome, and he lived when the sway of the Roman Empire and the prevalence of Greek thought were dominant. Some knowledge of the conditions then existing greatly helps, therefore, to understand his significance.

1. The background of Greece.

A great deal of help for this lesson may be found in last year's Handbook, Section VI., on Greece and Rome. Turn up these studies again and read carefully, not entirely for their own intrinsic interest this time, but because they help to show the kind of civilisation into which the Gospel came.

Of all nations known to us in history, the Greeks had made the greatest progress in the shortest space of time, although long preparation preceded it. When Rome was being founded they were already settled in communities, and before 600 B.C. were fashioning laws, becoming a seafaring people, building up trade abroad, and beginning their system of elective government. After the repulse of the Persians came the brilliant age of Athens, which embraced Pericles, Phidias, Sophocles and Euripides. Internal dissension and lack of statesmanship led to disaster and brought about the fall of Athens. The rise of Macedonia to power brought Alexander the Great upon the scene, and he became the master of Greece, subjugating Egypt and Persia, and advancing to the borders of India. At his death in 323 B.C. the literature, art and philosophy of Greece again rose to great heights, and Alexandria became the intellectual centre of the world. Shortly afterwards, the advance of Rome in the Mediterranean brought her in conflict with Macedonia, involving the control of Greece which soon developed into sovereignty, and Greece was merged in the Roman world. The Greek language flourished throughout the civilized world, and was as much a medium of thought as

English is to-day among the languages and dialects of our Empire. This helped very greatly in the spreading of the Christian message.

The background of Greece was therefore mainly one of culture, thought and language, and with this the next lesson must deal.

2. The background of Rome.

A brief sketch of the rise of Rome is given in the lessons already referred to in the Handbook for 1935. In the eighth chapter of the first Book of the Maccabees there is an interesting account of the character of the Romans from one point of view. Judas Maccabeus made an alliance with them which proved fatal, later on, to the independence of his people, and, about fifty-six years before the birth of Jesus, the Jews became a subject people.

When he was born, "no war or battle's sound was heard the world around," as Milton says; for the Romans, after centuries of almost constant warfare, had brought an imposed peace upon the world. It was a world with a sense of unity in which "the fences were down." One law prevailed in the Empire and diverse peoples were proud of being Roman citizens, for it was said that Rome ruled "less like a Queen than like a Mother." Her roads were so good that it has been reputed that "until the invention of railways, continental travel was never so easy and secure as in the age in which Jesus lived." Her aqueducts, engineering works and organisation were the wonders of the times, and the comforts and embellishments of life were, in many respects, probably equal to those of England under the Georges, whilst the pleasures of the people were similar, although pursued in different ways.

Slavery was an accepted part of the social order, and, before the Republic became the Empire, rottenness and demoralisation, of the kind described by Paul in the first chapter of Romans, had become too common. "Vice, indolence, indecency, were not only things not involving shame," says Frederic Harrison, "but things which, in an elegant form, were matters of public pride."

Christianity rose and spread in a very cultured, cynical, and disillusioned world, when old religions had declined, and men were ready for something that would give an inward satisfaction. "God manifest upon the plane of history as a great human example, and a human friend—this was what men wanted. And so Jesus came, born of man's want and God's will."

3. Man's extremity—God's opportunity?

Those who have studied the conditions of the ancient world most carefully testify that there was a deep spiritual craving

which arose from disappointment and a lack of purpose which seemed to cover the whole of life. This is well phrased in the poem of Matthew Arnold's referred to above. Men were suffering from a weariness of life and a fear of death, from an intellectual scepticism and "failure of nerve." Into such a world came Jesus, that men might have life and have it more abundantly, and, if we can get some idea of the need that existed, through our study of the background, we shall be the more open to realise the significance of his message, and the sense of release that it brought "to as many as received him."

As you picture the world of long ago, what special testimony do you think the early Christians would have to bear? Where would the new obligation come into conflict with existing conditions?

If you have been able to read *Josephus*, say whether you prefer the modern to the ancient world or not—and why?

II.—THOUGHT IN THE ANCIENT WORLD.

Bible Readings : Acts 17. 16-34 ; 1 Cor. 1. 17-29.

Book References :

Jesus in the Experience of Men. T. R. Glover. (Student Christian Movement. 3s. 6d.) Chapter 13.

Christianity and the Nature of History. H. G. Wood. (Cambridge University Press. 6s.) Chapter 3.

The World of the New Testament. T. R. Glover. (Cambridge University Press. 7s. 6d.)

The Unity of Western Civilization. (Oxford University Press. 6s.) Chapter 3 on "The Contribution of Greece and Rome."

Paths to Freedom. Handbook for 1935, pp. 143-182. (N.A.S.U. 1s. 6d.)

Quotation :

"I would only insist that in the ministry and teaching, the death and resurrection of Jesus, and in the close, but far from fully conscious, relation of the gospel to the problems of the ancient world, it is difficult to deny God's overruling Providence. . . . His appearing when He did and as He did was surely of God's ordering. It was God who sent His Son, in the fulness of time, to live under the law so as to release men from bondage to the law, and make sonship possible for Jew and Gentile alike."—H. G. Wood.

Suggested Hymns :

F.H.B. (new) : 21, 384, 23, 43, 44.

F.H.B. (old) : 368, 348, 357, 356.

Aim of the Lesson : To gain an outline of some thoughts prevailing about the time of Christ.

Notes on the Lesson.

At the time of the coming of Jesus, the best days of Greece were past, but the immense fruits of her thought had been inherited by the Roman Empire in whose days he was born. There seems little evidence that he was influenced by it, or that he ever attempted, in any special way, to meet the problems or the needs of the Mediterranean world. Yet those who spread his message beyond the borders of Palestine found themselves immediately in

contact with a mental atmosphere of which Jesus knew nothing. Paul especially, who, more than any of the apostles, was a citizen of the world, revealed a discernment and an adaptability in presenting Christianity as a faith that would supply the needs and feed the spiritual hunger of men everywhere. He saw, more than any others, that the new gospel was of universal appeal, that "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." (Note 1 Cor. 9. 19-23.)

His speech on Mars Hill in Athens is an excellent example of his approach to the cultured world; indeed, it illustrates both the strength and the weakness of trying to meet hearers on their own ground. It had eloquence and sound thought, and it was graced by quotations from a Greek poet, but it omitted the main feature of the gospel, and Paul seems to have taken a warning from its ineffectiveness, for he declared afterwards that he determined to know nothing save Jesus Christ.

1. Greek thought predominating.

Somewhere about the time of the later Hebrew prophets, the Greeks were beginning their output of vigorous intellectual thinking which was the foundation of their later philosophy. Out of an early polytheism, Socrates "found the world full of what was evidently intended to minister to human well-being. From these evidences as to the purpose of the world, he drew the conclusion that there is one omnipresent, omniscient and benevolent Being, who is the source and author of everything that is." Plato, his disciple, developed the doctrine, and saw the world as a unity and the soul of man the divinest thing in the world. Shortly after the death of Plato, there arose the two schools of thought known as Stoicism and Epicureanism. Both were founded at Athens about the year 300 B.C., and both sought to bring philosophy nearer to practical life and to make it result in conduct. In short notes it is impossible to say much of these important systems of thought, but, broadly speaking, the leading idea of the Stoics, on the ethical and religious side, was the cultivation of self-sufficiency, wisdom and virtue, but it despised emotion and became almost proof against human sympathies. (See lesson for July 14th, 1935, on Epictetus the Stoic.) Epicurus taught that the gods were unconcerned with the life of man, and that the true end of life was happiness, "but," said he, "we cannot live pleasantly without living wisely, nobly and righteously." Both of them proved too remote from the daily, throbbing needs of common men, and the very sense of need opened the way for the mystery religions from the East after the conquests of Alexander the Great had "married Europe to Asia." These religions were,

for the most part, full of sensational ritual, hardly touched morality, added fears to life, and, even at their best, were largely "dope."

2. Rome inherits the thought of Greece.

Greek ideas were, by the time of Jesus, prevalent in Rome and in the whole Empire. Polybius, a Greek, who wrote a history of Rome about 150 B.C., had said that the rulers of Rome "use religion as a check upon the common people. Seeing that the multitude is fickle and full of lawless desires, the only resource to keep them in check is by mysterious terrors and scenic effects."

Perhaps the purest and most powerful of these cults was that of Mithraism. Mithras, one of the three principal gods of the Persians, was the god of wisdom and moral purity, and his religion was introduced into Rome a little before the time of Jesus, and, later on, flourished for some three hundred years, having a strong hold upon the Roman soldiery. In many respects, both in substance and ritual, it resembled Christianity and was a formidable rival to it.

The conquests of Alexander the Great had introduced an age of adventurers and had fused the East and West in a loose unity which meant the breaking of old social ties and a loss of the sense of responsibility. The Roman Empire held together so many diverse races that it "functioned as a melting-pot somewhat after the fashion of the United States to-day." The moral tone had been undermined by wealth and slavery, and there was a tendency to give rein to pleasure which was coarse and vicious. Old superstitions gained ground, belief in mascots, chance, the influence of the stars spread widely, and men's hearts failed. (See *Julius Caesar* : Act 2, Scene 2.)

"To St. Paul," says H. G. Wood, "Greco-Roman civilisation would appear as 'a world decaying for lack of God and social morality.' If this is not the whole truth, and if the picture of society drawn in the first chapter of Romans is one-sided, it is true that, alike in its conscious quests and in its indifference, in its scepticism and in its weakness, the ancient world was in desperate need of a religion and an ethic that should be at once universal and personal. Society, if it was to be saved, required a faith and a moral standard which should appeal to men as men, and which individuals could appropriate and make their own."

3. The emergence of Christianity.

There is a sense in which the new release in the gospel of Jesus came with greater force to the Gentiles than to the Jews. The Jews were at least looking towards a future with hope of "a kingdom and his king's arriving," but to Greeks and Romans

the golden age lay in the past, though some hoped that the rule of Augustus would bring it again to earth, and to them Christianity presented a fresh vision of purpose and moral achievement. It was clearly related to the needs of the ancient world, for it brought freedom from superstitions and fears, and revealed a God who acts in mercy to mankind. Such a faith the new missionaries spread through the Empire. The second reading reveals the spirit in which Paul preached what he believed to be both the Wisdom of God and the Power of God. The old wisdom and striving of the world had not brought salvation, but Paul proclaimed that in Jesus the divine wisdom and a sufficient power were available both for Jews and Gentiles.

As Dr. T. R. Glover tells us, "The great thing that Jesus has done, the centre of all, has been to enlarge man's capacity for God." This was what happened in the Empire, and we can understand this only as we realise the contrast between the Gospel of Christ and the weariness of the ancient thought. In *The Jesus of History*, Dr. Glover makes this clear and interesting in Chapter 9, and tells how the gospel fell into prepared ground.

To what especial needs did the new teaching and the new power of Jesus make its peculiar appeal?

How do you explain the paradox in 1 Cor. i. 27, 28, of the "wise" things being overthrown by the "foolish," and the "mighty" being confounded by the "weak"?

III.—THE COUNTRY IN WHICH HE WAS BORN.

Bible Reading : Matt. 4. 12-25.

Book References :

Christ and International Life. Edith Picton-Turberville. (Morgan & Scott. 3s. 6d.) Chapters 3 and 4.

The Conquered. Naomi Mitchison. (Jonathan Cape. 3s. 6d.)

Josephus. Lion Feuchtwanger. (Martin Secker. 3s. 6d.) Chapter 2.

A Pilgrimage to Palestine. H. E. Fosdick. (Student Christian Movement. 5s.)

By an Unknown Disciple. (Hodder & Stoughton. 6s.) Good descriptive and graphic readings in Chapters 7 and 8.

Quotation :

"It is as if the Eternal Mind deliberately chose the most uninviting conditions; the Jewish blood, the unknown locality, the unreceptive countryside; from these harsh syllables to weave a Word to free the world. It was in the narrowing bonds of needy toil, at the humdrum duties of domestic life, among the misunderstandings of ordinary-minded people, that Jesus was set to learn the great secret. After this nothing can be despaired of."—W. E. ORCHARD (1914).

Suggested Hymns :

F.H.B. (new) : 384, 306, 168.

F.H.B. (old) : 368, 182, 406.

Aim of the Lesson : To see in outline some of the local conditions under which Jesus lived and taught.

Notes on the Lesson.

I. But why Galilee ?

"Search and look," said the Pharisees, "for out of Galilee ariseth no prophet," and of the home town of Jesus it was asked with surprise, "Can there any good thing come out of Nazareth ?"

Examine these two sayings and see what lies within them, and what was wrong with either Galilee or Nazareth to prompt them.

The reading from Matthew concentrates a good many particulars, or at least makes a number of suggestions, about the setting of the life of Jesus and of his country. There are indicated the locality of his residence for a time, and of his work, something

of the traditions that lay behind its history, one at least of the principal industries of the district, the prevalence of disease among the people, the belief in demons as the source of their ills, and the fact that there were "multitudes" of people in the neighbourhood. Note especially the phrase, borrowed from Isaiah, "Galilee of the Gentiles," which reveals that Galilee was not an obscure Palestinian province, but a busy meeting-place of the nations. When we sing,

"Ye fair green hills of Galilee
That girdle quiet Nazareth,"

and find that the hymn speaks of "flowery slopes and summits," we are tempted to picture a quiet countryside in which Jesus lived remote from the hurly-burly of the sordidness of life. On the contrary, Galilee was a cosmopolitan centre, connected by a network of roads with the very ends of the earth. When Paul claimed that "this thing was not done in a corner," he was literally correct, for Galilee was in touch with Rome, Babylon, Damascus, and other cities, and along her roads passed caravans, pilgrims, priests, peasantry, stragglers, camels, troops, and military equipment. It had its vineyards and olive-groves, its pastures for sheep and quiet retreats, and its soil was peculiarly fertile; but the hard industrial nature of its life has too often been forgotten. Its size was about fifty miles by thirty, the extent of many an English shire. Josephus, in his history, reports a population of some three million souls, and Nazareth had probably about 12,000. Close at hand was Sepphoris, the Woolwich of Galilee, with a large working-class community, and round the Lake were fashionable watering-places, centres of dissipation and wealth, as well as industrial cities like Bethsaida, Tarichaea, Capernaum and Tiberias, the last of which had a Town Council of some six hundred members. The scene of the ministry of Jesus was thronged, gay, industrialised, a meeting-place for Jews and Gentiles, and this may explain to us his close touch on the realities of life, and also his international relationships.

2. The kind of government.

After having been under the influence of the Persians, Greeks, and Syrians, the land had about a century of independence under the rule of the Maccabees, and then, in 63 B.C., it was incorporated within the Roman Empire as part of the province of Syria. Feudatory kings were recognised, and Herod the Great reigned until 4 B.C., but ten years later the south was placed under a Roman Procurator and the north under vassal princes with the title of Tetrarch. The Romans ruled considerably, and allowed the Jews, for the most part, to live within their own laws; that is

to say, as administered by the Sanhedrin, which was the supreme Jewish Council. By tradition this was, in unbroken descent, the same as the Council of Seventy ordained in Mosaic days (Numbers 11. 16), and was composed mainly of the priestly aristocracy with the High Priest as President. During the time of Jesus its authority was limited to Judaea, and thus it had no power over him so long as he remained in Galilee. Except for the death sentence, its jurisdiction was supreme. Can you turn up various references in the gospels and in the Acts which throw light upon the activities and powers of the Sanhedrin, and which therefore indicate the kind of government into whose power Jesus came when he was in Judaea? Remember that the power of the Sanhedrin did not extend to other than Jews, except in the case of violating the sanctity of the Temple. (See Acts 21. 28, 29.)

3. The mental and spiritual background.

The religion of Galilee was the inherited faith of Israel, but there seems no evidence that the people belonged to any of the principal Jewish sects of the day. Belief in God was intensely personal and was assumed to give a right to God's favour and protection. Two great religious parties developed about a hundred years before the time of Jesus, those of the Pharisees and the Sadducees. The first were the orthodox ecclesiastics of the day, devoted to the Law and the worship of the Synagogue. They were marked by a zeal for "the righteousness of the Law" and by an intense patriotism of an exclusive kind. The Sadducees were, for the most part, descendants of the old priestly families, wealthy and worldly, who maintained a support of the Temple worship largely because it assured their fees and the remnants of political power. One authority refers to them as "the Sadducean aristocracy, arrogant and avaricious." There were also the Scribes, the ecclesiastical lawyers, who became the expounders and teachers of the Law and of its traditions. These were they who prayed that they might be seen of men, who devoured widows' houses, who appeared outwardly righteous, and within were full of iniquity. All this helps one to realise the force of the terrific outburst against them as recorded in Matt. 23.

Education was probably more common than in any other nation of the old world, at least for the mass of the people, and consisted mainly of reading and writing, learning the great deeds of Jewish history, and gaining familiarity with the obligations of the Law.

Some understanding of the mental atmosphere created by these influences helps us to set the life of Jesus against the life of his country and to estimate more fairly his approach to the problems, customs and traditions of his age.

4. Some popular conceptions.

In the country of our Lord's day many of the popular thoughts about the world and the influences upon human life were formed by the "apocalyptic" literature ("Daniel" and "Revelation" are examples of this) which grew during the hundred years—or about that time—before the birth of Jesus. It contained many speculations about the nature of the world and the heavenly bodies, on heaven and hell, and on the causes of the changes in seasons and fruitfulness of the earth (and especially about the judgment and transformation of the present world). The world in the days of Jesus was held to be peopled by innumerable spiritual beings, some good and some evil, who were the source of blessing or ill to men. The belief in angels, which was widespread, is reflected in the words of Jesus, but with him they were regarded as the guardians of mankind, and especially of children (see Matt. 18. 10), but also as the agents of divine judgment. To be "possessed by devils" was the cause of disease and misery, and the work of healing was to cast them out. These doctrines find a place in the conversation of Jesus, "nor is there any reason," says Dr. Arthur Headlam, the Bishop of Gloucester, "to think that he did not share the belief." Do you think that he shared it with any reservations? How did it accord with some of his other teachings?

Finally, the minds of many were eagerly hoping for the coming of God's Kingdom, and of his Messiah, who should deliver Israel, and inaugurate the day of peace and righteousness.

What difference does it make in your estimate of Jesus when you think of him as being acquainted with hard industrial conditions as well as with rural ones?

Can you remember passages in the gospels which bear witness to some of the beliefs current in the Galilee of the time of Jesus?

IV.—THE PEOPLE AMONG WHOM HE LIVED.

Bible Readings : Mark 1. 16-45 ; Luke 7. 31-35.

Book References :

A Man's House. John Drinkwater. (Sidgwick & Jackson. 2s. 6d.) Gives, in dramatic form, a vivid insight into home-life in the time of Jesus.

The Jesus of History. T. R. Glover. (Student Christian Movement. 2s. 6d.) Chapter 6.

Jesus and the Politics of His Time and Ours. J. Alexander Findlay. (Manuals of Fellowship, No. 22. The Epworth Press, 25 City Road, E.C.1. 4d.)

Life of Jesus. Basil Mathews. (Oxford University Press. 7s. 6d.)

Quotation :

" . . . The people had gathered one by one into the courtyard. They were chiefly people of the town, fishermen from the lake, who had left their nets in the boats drawn up on the beach, and men from the tanneries and dyeworks who had brought their wives. There were some merchants of the better sort, and the courtyard was nearly full, when a party of Pharisees arrived. Some women of the town were standing by with Mary Magdalene . . ."—From *By an Unknown Disciple*.

Suggested Hymns :

F.H.B. (new) : 113, 72, 85.

F.H.B. (old) : 234, 195.

Aim of the Lesson : To understand some of the folk whom Jesus met from day to day.

Notes on the Lesson.

History is made by the many as well as by the few, and if we are to understand its chief persons and events we should know something of the conditions and circumstances of the times, and of the life of the people. The life of Jesus has come down to us full of a sense of the marvellous and this has robbed us of a sense of reality which we should try to regain. It is not easy to do this, but such a play as *A Man's House*, suggested above, and extracts from *By an Unknown Disciple*, may greatly help.

1. Why among Jews ?

At first sight it would appear that his Jewish birth was a handicap on the life of Jesus and on the chances of his proclaiming a world-wide message. For his people belonged to a despised

and subject race, hated and suspected both for their exclusiveness and for their uncompromising monotheism. (See Handbook, 1935, pp. 65 to 99.) The world did not look to them for leading in politics, thought, religion or practical affairs. Yet in this nation alone could he find the basic faith upon which his message must rest, for with them alone he could assume the oneness and the holiness of God, and find a people where this was acknowledged. On the other hand, it is not surprising that the greatest Personality in history sprang from a race which had produced so remarkable a succession of great characters whose distinction lay, not alone in their message, but in themselves. Moreover, although much of the religion at the time of Jesus was ceremonial and formal, there were groups of devout folk who were ready for a new revelation of the divine, prepared and ready, "waiting for the consolation of Israel," and among them Jesus was born.

2. A typical crowd in a Jewish street.

Look, with the eyes of imagination, into the market-square of some Galilean town and notice the varied folk who pass. Here are fishers going to their work, shepherds from the hills, a few Greeks from some of the Lake cities, one or two rabbis coming from the synagogue, a group of women with their water-pots, a nobleman with his attendants, "going to a far country," then a number of Roman soldiers with a centurion, men from the vineyards and olive groves, unemployed standing idle in the market-place because no man had hired them, a tax-gatherer shunned by the bulk of the crowd, Pharisees and Scribes walking together, and one or two determined-looking men who belonged to the Zealots. Any or all of these present interesting opportunities for study. What place did they take in the community, what was their outlook on life, and what contact could Jesus make with them?

In a short lesson one cannot cover all the ground and the leader must choose what he will emphasise. The "Manual of Fellowship" recommended above will be found very useful in giving an outline of some of the classes of folk, with accounts of their distinguishing customs and beliefs.

3. Peasant life.

The ordinary peasant would live in a single-roomed house floored with trodden earth, with the simplest of furniture, a chest for tools and other property, mattresses for sleeping, some kind of rudimentary lamps, and a platform for cooking and eating. The better classes enjoyed houses of several rooms, often built round a courtyard. Their food was largely of meat, bread, barley-cakes, honey, locusts, fish, eggs, grapes, figs, milk and wine. They were an industrious people, where every man

had his trade according to the law of the rabbis, and every woman did the things pertaining to the household, grinding corn, fetching water, milking goats, making butter and cheese, etc.

4. Their interests.

There was evident among almost all the Jewish people an intense nationalism, deep religious zeal, outward if not always inward, and a longing for social reform, with that sense of unrest which oppression brings.

Mary's song, called the Magnificat, is significant of the yearnings of the people, and suggests faith in a God who redresses grievances. It is hardly likely that she composed it herself, and it was probably some national song compiled from familiar phrases in the Psalms. It reflects the kind of deliverance that was hoped for and even expected.

They were a people who loved going to law about a dispute, delighted in bargaining, were shrewd in business transactions, proud of their ancient traditions, and capable of deep resentments as well as of profound affections. Think of them, however, not only according to their classes and trades, or their characteristics, but according to their humanity, their joys and sorrows, their aspirations and humiliations, their temptations and eccentricities. The second reading shows one way in which our Lord weighed them up. These were the common people who "heard him gladly," and perhaps their reception of his message gives some clue to the kind of folk they were.

5. All sorts and conditions of men.

One way of showing the variety of those with whom Jesus came into close contact would be to analyse the list of his disciples and note who they were—Matthew the capitalist, Simon the rebel, Judas Iscariot, the only Judean among them, James and John, the aspirants, and so on. Another way would be to examine the gospel records for instances of the foreigners whom Jesus met—the centurion, the Syro Phœnician woman, Simon the Cyrenian, the woman of Samaria—how many of these can you count? Or look at the first reading again and see how it passes in review some of the folk who were round about Jesus. The blind, the lepers, the "possessed," the lame—the presence of these in apparently great numbers gives side-lights upon his environment.

In thinking of some of these types, how do you estimate Jesus' approach to them? Where was his patience with them most tried? What surprised him most about them? Why, for example, did he say to such people as the chief priests and elders, "The publicans and the harlots go into the kingdom of heaven before you"? If he were here among us to-day, what kind of people should we find about him?

Section XI.

Personality and Fatherland.

NOTES BY JOAN M. G. LLOYD.

Introduction.

In this series of lessons we are asked to consider the relation between ourselves and our country. Is there such a thing as a national basis to my personality, which I inherit for good or ill, and on which I build my individual character? What influence does the environment of my country have on me—its mountains and valleys, its rivers and coasts, its cities and roads, its climate? We are asked to think how our life to-day is based on the work of our ancestors, and on the work of the slow forces of nature on the face of the land through long eras. We are asked to think of the beauties of our land, of the richness of our heritage. So that, realising afresh our roots in the past, we may reach out confidently to the future, seeing in the beauty of our country a foretaste of the beauty that there may be when man learns to work in harmony with God.

I.—LANDSCAPES AND COASTS.

" England, bound in with the triumphant sea,
Whose rocky shore beats back the envious siege
Of watery Neptune."

—SHAKESPEARE: *Richard II.*

Bible Reading : Psalm 65. 1-13.

Book References :

In Search of England. H. V. Morton. (Methuen. 7s. 6d.)

In Search of Scotland. H. V. Morton. (Methuen. 7s. 6d.)

In Search of Wales. H. V. Morton. (Methuen. 7s. 6d.)

This Unknown Island. S. P. B. Mais. (Putnam. 3s. 6d. net.)
Broadcast talks about short visits paid to different parts of the country.

English Journey. J. B. Priestley. (Heinemann. 8s. 6d.)
Chiefly about towns and industrial parts of England.

Soliloquies in England. George Santayana. (From a library.)

The Changing Face of England. Anthony Collett. (Nisbet. Out of print.) Gives an interesting picture of some of the physical features of England.

The Beauty of Britain. (Batsford. 5s.)

The Heart of England. Ivor Brown. (Batsford. 7s. 6d.)
Contains 130 photographs.

Suggested Hymns :

F.H.B. (new) : 398, 369, 322, 14.

F.H.B. (old) : 370, 319, 345.

Aim of the Lesson : To see how character has a national as well as a personal strain, and the part that the fatherland has in determining this.

Notes on the Lesson.

1. Heritage in character.

" History is governed by geography," said Sir George Trevelyan, and it is true that, if the physical map of the British Isles had been other than it is, so would their history have been different, too. A glance at a map is enough to remind us how relatively flat Great Britain is to the East and South. It is only

when one has travelled right across England into Wales or right up North-west that one comes to mountains. The only high land in England is that of the Pennine range and the Lake District. Scotland, on the other hand, is mainly mountainous, and so is Wales.

Because the land was so flat invasion from the South and East was easy. Many river mouths and bays added to the ease of entering the country; and therefore for hundreds of years wave after wave of foreign peoples invaded and partially conquered England. Each of these peoples has left some trace behind—if only in place-names—and the Englishman to-day owes his mixed race to them. Celts, Romans, Anglo-Saxons, Jutes, Danes, Norsemen and Normans have all contributed to the stock from which we are descended.

Just as there is often something about a man's look which shows that he is English, so there is generally an underlying basis of something national in his character on which individual characteristics are built up.

Each Englishman to-day is to some extent the result of his country's history, and the history of his country is to no small extent dependent on the geographical position and features of his land.

2. Heritage in country.

Some of us take our own land so much for granted that we do not always realise how lovely it is. Perhaps gradually, as we grow to appreciate beauty more in all its forms—in nature as well as in pictures and music and poetry—we begin to realise more and more the wonder and beauty of our own landscape. Those who have travelled much come back feeling that certain scenes in Britain are as beautiful as any in the world.

Few countries have as much variety of scenery in so small a compass. Think of the difference in coast scenery—the grey rocks of Cornwall with many beautiful sandy coves; the red cliffs of Devon; the yellow and variegated cliffs of parts of Dorset; the white cliffs near Dover. Think of the mountains and lakes of Cumberland, the Yorkshire dales, Dartmoor, the Sussex Downs, the Cotswolds, the New Forest, and try to find their different characteristics, and their individual beauty.

Ask one or two members to describe a part of the country which they love and see what are the features which attract them.

But though love of our country is very deep in most of us perhaps it is only the poets who can express for us what we feel about it. Turn, for instance, to Rupert Brooke's poem, "The Old Vicarage, Grantchester" (in *Poems of To-day, First Series*), or

to J. E. Flecker's "Brumana," which tells of the fervent longing of an Englishman in a far country for his own land :

" 'Tis ever sweet through pines to see the sky
Blushing a deeper gold or darker blue.
'Tis ever sweet to lie
On the dry carpet of the needles brown,
And though the fanciful green lizard stir
And windy odours light as thistledown
Breathe from the lavdanon and lavender,
Half to forget the wandering and pain,
Half to remember days that have gone by,
And dream and dream that I am home again ! "

Probably most of us have some corner of England that typifies the English scene for us. A man and a pair of horses ploughing a dark brown field, with seagulls circling around ; a beechwood in bright green leaf, with a carpet of bluebells beneath ; Atlantic breakers hurling themselves on the jagged rocks of Cornwall ; clouds floating across the slopes of a rugged mountain-side ; a heather-covered moor stretching away as far as the eye can see—these are some of the sights that make England for us. To many, too, they make clearer the love of God who can create such beauty.

3. What the Englishman owes to his country.

Great Britain, with its amazing variety of scenery in a small compass, its fertility, its climate free from scorching heat or severe cold, is undoubtedly a favoured land, yet we often do not seem to appreciate it. We have allowed the countryside to be largely spoiled through the rapid growth of towns and hamlets, and only a few seem to realise the need to safeguard the beauty of the countryside.

Questions :

- (1) What do you know of the work of such societies as the National Trust, and the Society for the Preservation of Ancient Monuments ?
- (2) How do you consider that people could be persuaded not to leave litter about ?
- (3) Is development of new areas bound to make the countryside hideous ?
- (4) What is your opinion of " ribbon development " along the main roads ?
- (5) Do you consider that cities should be encircled with a green belt ?

NOTE.—If your School would like to go further with these subjects, write to the Council for the Preservation of Rural England, 17 Great Marlborough Street, London, W.1, and ask for information about the exhibition they are prepared to lend to illustrate their work.

4. The influence of country on character.

Man adapts himself to his environment. He lives a life suited to the country in which he lives and therefore, to some extent, is moulded by it. The variable weather in the British Isles, with the comparative freedom from great extremes of heat and cold, must have its effect upon our characters. The fact of the sea surrounding the British Isles has given us a sense of security, which possibly is reflected in the self-assurance that is said to be one of our characteristics. But the good communications, both within our island (owing to the few inaccessible mountainous districts), and with other countries, because of our custom to sail the seas, help us to become less isolated.

"The universality of the Englishman's experience and outlook—quite as marked a characteristic as his insularity—is due to his command of the ocean, which has for more than three centuries past carried him as explorer, trader and colonist to every shore in the two hemispheres."—G. M. TREVELYAN.

5. Bad environment.

During the last century our fatherland has become a much less fair land. The rapid and unregulated growth of industrialism is responsible for the spread of much ugliness and sordid conditions of living. To-day as a nation we are guilty of allowing dreadful slums to sully most of our cities. Poverty and unemployment are everywhere; industrial and social conditions are often very unideal. We know that bad surroundings have a disastrous effect on character.

J. B. Priestley, in his book, *English Journey*, gives a sad picture of the Tyneside. He describes Jarrow in these words—

"One little street may be rather more wretched than another, but to the outsider they all look alike. One out of every two shops appeared to be permanently closed. Wherever we went there were men hanging about, not scores of them but hundreds and thousands of them. The whole town looked as if it had entered a perpetual, penniless, bleak Sabbath." He went on further up the river and says, "There was a time when this must have been one of the prettiest of our green estuaries. . . . Well, there is no more green estuary now. The whole riverside wears a black scarred face. It is not casually but ruthlessly ugly, as if every charm had been deliberately banished. . . . Coal, millions of tons of it, had been poured out down this channel; great ships had been built and repaired; engines had been constructed and sent away by the thousand; there had been enormous fortunes spent in wages and material, in profits and dividends. But still I wondered, as I stood there shivering a little, whether it had been all worth while. Here was the pleasant green estuary

blackened and ruined, it seemed, for ever. Here was a warren of people living in wretched conditions, in a parody of either rural or urban life, many of them now without work or wages or hope."

This is not the place to discuss at length the question of social reform, but we cannot but feel that our country will not be truly great until she has improved the dreadful conditions in which many of her people are living.

Notes to leaders.

In this lesson it is important to select from the notes only what material you need. Some Schools may prefer to concentrate on paragraphs 1, 2 and 3, and leave out the rest. Others may feel that a discussion on paragraphs 4 and 5 will be interesting. This lesson can be taken in many different ways, according to your type of School—as mainly an appreciation lesson, or a poetry lesson, or a discussion on environment, and so on. But see that the idea emerges that we are essentially sons of our fatherland, and therefore should both appreciate its beauty and strive to make it a finer land.

II.—ROCKS AND MINERALS.

NOTES BY JOAN M. G. LLOYD AND T. HERDMAN, M.Sc.

"Stand still and consider the wondrous works of God." (Job 37. 14.)

"O Lord how great are thy works! and thy thoughts are very deep." (Psalm 92. 5.)

Bible Reading : Job 38. 1-28.

Book References :

A First Book of Geology. Albert Wilmore. (Macmillan. 2s. 6d.)

The Groundwork of Modern Geography. Albert Wilmore. (G. Bell & Sons. 7s. 6d.) Especially Chapters 1, 3 and 4.

The Changing Face of England. Anthony Collett. (Nisbet. Out of print.)

Suggested Hymns :

F.H.B. (new) : 395, 401, 114, 397.

F.H.B. (old) : 260, 262, 117.

Aim of the Lesson : To see how our land owes its variety to the rocks which form its foundation.

Notes on the Lesson.

Summary.

To see that what is out of sight and what has quietly been taking place for thousands of years are ultimate factors in forming our land ; and in this realisation to renew our sense of wonder in the Creator.

Suggestions for leaders.

(1) See if someone, such as the curator of your local museum, would come and tell your School about the rocks and earth in your own district.

(2) Find someone to take a party of your members out to study some rock formation in the country near at hand.

(3) Members of London Schools should visit the new Geological Survey and Museum in Exhibition Road, South Kensington. It has excellent illustrations of all that is discussed in these notes.

1. Variety of scenery.

One of the striking things to a stranger coming to England for the first time must be the rapid change of scene in a short

distance. Imagine him landing at Plymouth and making a journey up to Inverness, and think of the variety of scenery that he would see in this journey of five hundred miles. From Plymouth to Exeter he would pass through the rich land of Devon with its red soil and deep combs, where on his right he would have glimpses of the sea and on his left of heather and the grey "tors" of Dartmoor. After passing through the Vale of Taunton and leaving Bristol he would follow up the Severn Valley, with its pasture lands, while away to his right he would see the level plateau of the Cotswolds. From Birmingham to Sheffield and on to Leeds he would see a sample of industrial England; and then, branching away West towards Shap and Carlisle, he would have a view of English mountains. The Pennines, with their flat tops of limestone rocks and deep valleys, would make a contrast to the rounded grassy contours of the Southern Uplands of Scotland. Then, after passing through Glasgow and the Central Valley of Scotland, he would climb up into the Highlands among the heather-covered slopes rising up into the great mountains of the Grampians, before he dropped down to his destination of Inverness in the plain beyond.

This variety of scenery is caused almost entirely by the rocks which form the country. The rich soil of Devon comes from the red sandstone; Dartmoor is a plateau of grey granite on which nothing can grow save heather; the long ridge of the Cotswolds is part of a band of oolitic limestone rock which runs across England from South-west to North-east. The Severn valley is of Keuper marl and sandstone, which makes good fertile soil. The industrialism of Birmingham, Sheffield and Leeds is accounted for partly by the nearness of the coal measures. The Pennines are formed of limestone; the Southern Uplands are of shales and limestones, and the Highlands of gneiss and granite.

2. Soils.

Anyone who has tried to garden knows that he must give a plant the soil which it likes if he would have the best result. Vegetation will flourish according to the soil and therefore to the rocks beneath. Wheat and barley grow well in East Anglia because the soil is of clay and gravel; pines and birches flourish in places where the soil is sandy; certain flowers are found on the South Downs in Sussex because they love chalk; there is good pastureland in Hereford and Shropshire because the soil is of marl or sandstone. Mountainous country has pasture lands only on the lower slopes, and nothing save perhaps heather on the higher ones.

The general appearance of a district and its vegetation are a direct result of the rocks of that part.

3. The sculpturing of the land.

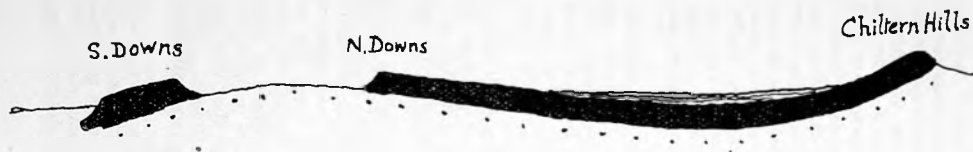
The variety of surface in different parts of the country is the result of many forces acting upon rocks of different kinds. Wind and frost, rain and snow, rivers and waves, are all actively destroying the land. The soil, which in most areas covers the solid rock, has been produced by the action of these upon that rock. Every stream—and especially is this obvious in times of heavy rain—is hurrying along fine particles of rock in the form of mud, or coarser particles as sand or gravel—hurrying them along always downhill and eventually dumping them in the sea. Along our coasts the waves batter away at the cliffs till great masses of rock fall on the beach and are there pounded to smaller fragments. The waves and coastal currents sweep away this finer material into the deep waters. Thus the lands are continually being worn down and their materials being dumped into the sea.

The layers of rock which make up most of the land are eroded and destroyed. But on the sea-bed the fragments are deposited in layers, and new beds of rock are thus formed. In most regions of Britain the rocks contain *fossils*, the hard parts of animals which died long ages ago. The commonest of these fossils are the shells of sea animals which lived in the seas where the rocks in which they are now found were formed.

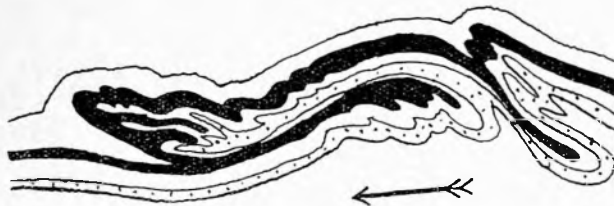
How did these sea-formed rocks come to be present in the lands high above sea-level, and how is it that they no longer lie horizontally, as they must have done when they were formed? To answer those questions one must know something of the earth's history and of its present structure.

In the early days of the earth its temperature was much higher than it is to-day. Its outer surface, or crust, cooled and solidified first. In the long ages that have since elapsed the earth has gone on cooling and its interior has therefore continued to shrink. The outer crust has thus become too large for its shrunken size and has become wrinkled and folded (cf. the wrinkled skin of a dried apple). The larger wrinkles or folds form the great mountain systems, the hollows are occupied by the seas. Sometimes the movements are so gentle that they can scarcely be noticed, at other times they are violent. These violent movements cause the earthquakes which are so destructive in some lands.

To understand fully the variety of rock and scenery in any district one must know the arrangement of the rocks as brought about by such movements; the character of the rocks present—whether they are soft clays and chalk or resistant slates and granites; and the agents which are operating to destroy them.



A section of beds underlying South-East England, showing how the originally horizontal beds of rock have been pressed into gentle folds. The chalk is shown in solid black.



The more complex kind of folding that led to the formation of the great mountain-ranges such as the Alps and Himalayas. The beds—again formed in horizontal sheets originally—have been folded and pushed forward in the direction of the arrow to give these contorted forms. The solid black again indicates a single bed throughout. Frost and rain and wind have carved the peaks and ranges as we see them, from this tumbled mass.

" There rolls the deep where grew the tree.
O earth, what changes hast thou seen !
There where the long street roars, hath been
The stillness of the central sea.

The hills are shadows, and they flow
From form to form, and nothing stands ;
They melt like mist, the solid lands,
Like clouds they shape themselves and go."

—TENNYSON : *In Memoriam*, CXXIII.

A visit to a local quarry, or a ramble along the banks of a stream or along the coast, will produce much evidence of this kind of action going on all around us.

4. Minerals.

Nothing has a greater power in determining the centres of our industries, and, therefore, in distributing the population, than the minerals found in the rocks—particularly coal and iron.

If one studies a map of the population one sees that (apart from London) the densest areas are in Northumberland and Durham, in Staffordshire, in Lancashire, in the Central Valley of Scotland, and in South Wales. These are all districts where our chief coalfields are found. In Northumberland and Durham coal and iron were found near together, and, as these are needed for making steel, this district became the centre of ship-building.

The coal found south-west of the Pennines was used in developing the cotton industry. The coal in Staffordshire became the basis for many industries, and the Black Country soon became one of the most industrialised parts of the country ; while the coal in the Central Valley of Scotland helped to make Glasgow another great ship-building centre.

Another mineral has formed one of the industries of North Wales, as coal has of South Wales. This is slate, and slate-quarries are found in many parts. China-clay is found in Cornwall, and in olden days tin was found there and also copper.

5. A sense of wonder.

As one thinks of these unseen forces which are at work to-day, and have been at work throughout the ages moulding the face of the earth, one is filled with a sense of wonder. Not only have they provided the minerals which are necessary for our life and for our industry, but they have caused the variety and beauty of our scenery. Slowly and quietly down immeasurable eras of time the work goes on. Once more one seems to have a glimpse of a divine purpose working out in the wonderful ordering of the physical world.

III.—HIGHWAYS AND WATERWAYS.

" Roads go on
While we forget, and are
Forgotten like a star
That shoots and is gone.

" On this earth 'tis sure
We men have not made
Anything that doth fade
So soon, so long endure."

—EDWARD THOMAS : " Roads."

Bible Readings : Isaiah 41. 17-20 ; Job 37. 5-24.

Book References.

" Tewkesbury Road," by John Masefield, in *Poems of To-day: First Series*. (Sidgwick & Jackson. 2s. and 3s. 6d.)

" The Vagabond," by R. L. Stevenson, in *Poems of To-day: First Series*.

" Roads," by Edward Thomas, in *Poems of To-day: Second Series*. (Sidgwick & Jackson. 2s. and 3s. 6d.)

The Roads of England. R. M. C. Anderson. (Benn. 3s. 6d.)

Along the Roman Roads. G. M. Boumphrey. (Allen & Unwin. 4s. 6d.)

Lesson for July 6th in the 1930 Lesson Handbook.

Two supplementary lessons on " Modern Poetry of the Road," in the 1931 Handbook.

Ordnance Survey Map of Roman Britain. (Stanford. 5s.)

Suggested Hymns :

F.H.B. (new) : 382, 349, 385.

F.H.B. (old) : 258, 369, 382.

Aim of the Lesson : To consider the part of the highway and the waterway in the life of our land.

Notes on the Lesson.

Summary.

This lesson should help us to realise something of the history of the road, to see what a powerful effect it has on our lives, as it had on that of our ancestors, and to feel something of its fascination.

1. Introduction.

The road is absolutely modern and yet immeasurably old. Below this road along which we are motoring may well lie one along which the Romans drove their chariots and marched their legions; and below that again may be the trackway along which the Britons dragged tin and salt in their primitive wagons; and below that again perhaps some early track of ancient man.

"The fascination of roads, both as a means of travel and as a subject for contemplation, is rooted deep in their history. As we try to discover from what origins and in what manner our English roads have developed, we begin to see this familiar everyday thing the road with the eyes of all the generations who have gone along the roads before us."—R. M. C. ANDERSON.

2. Waterways.

The waterway is the oldest "way" in a country. "Britain has always owed her fortunes to the sea, and to the havens and rivers that from the earliest times opened her inland regions to what the sea might bring." (Trevelyan.) Iberians, Celts, Saxons and Danes, all in turn sailed up her rivers, landed in her marshy meadows, and, attracted by the fertile country, settled down there. Thus the waterways are the first ways of communication in a land, and in olden times were immeasurably more important than to-day.

As men settled down they began to make tracks to take them from place to place, and later these tracks developed into roads, and the road became much more important than the river as a means of communication. However, the rivers of England have always been used for transporting a certain amount of heavy goods; and when, at the end of the eighteenth century, a system of canals was made to link up the rivers, the waterway was extensively used. But the desire for quick transport has made this slower method unpopular. Do you think that the congestion of traffic on the roads may force men to rely once more on canals for transport of heavy goods?

3. Highways.

(a) *Trackways.*

In early days in England most of the land, save in the North and West, was marshland or forest, but some few hills, such as what are now the Chilterns and the South Downs, rose above it. Therefore, the first tracks were probably cut along the slopes of these higher ridges of land—not along the top, where travellers would be on the sky-line, and therefore exposed to any lurking enemy, but just below. Roads were made for communication

between one place and another, and for carrying goods such as tin and salt from where they were found to other districts. Thus one of the earliest tracks is one leading from Cornwall, across Salisbury Plain and along the South Downs to Dover, and was used for transporting tin from the tin mines of Devon and Cornwall. The Salters Way passed through Droitwich, which was one of the chief salt-producing places.

(b) *Roman Roads.*

When the Romans came they wanted good roads to enable their soldiers to march from camp to camp, and therefore the roads which they made are really military roads. They are just wide enough to enable six soldiers to march abreast. They are built in a straight line save when they are deflected to avoid some large natural obstacle. The Romans managed to keep their direction so straight probably by lighting a fire on the horizon, setting up some stone in a line with that, and working always along that line. Thus any given section of a road is always straight, though the next section may be at a slightly different angle from the first.

The chief Roman roads were the Fosse Way (from Exeter to Lincoln); Icknield Street or Way (from Wiltshire to the Wash); Watling Street (from Dover to Wroxeter); and Ermine Street (from London to York.)

The Roman roads

"often followed the older Ridgeways—but cutting through hills, crossing swamps and bridging rivers, which the Stone Age men could hardly have done. The best Roman roads were made in this way: first of all the trenches were dug, about fourteen feet apart, to mark the width, and between these the soil was excavated until firm ground was reached. This was rammed harder still and a layer of fairly big stones and another of smaller material—all cemented together. On top of this was the final surface: flat stones of all sizes and shapes, beautifully fitted and every crack filled with cement. Roads made like this would last for hundreds of years—parts of them can still be found in wonderful condition."

—G. M. BOUMPHREY.

If you will, you can to-day walk along much of the Roman roads in England. For long stretches at a time you can trace the old road itself—often continuing straight across some field while the modern road bends off to one side, rejoining it a mile or so further on.

(c) *The Mediaeval Roads.*

"Since the Romans laid their carefully calculated network across the country practically no planned roads were made until

the seventeenth century. And until about the twelfth you could say that almost no roads at all were made. For a thousand years the Roman roads served the purpose well enough."—G. M. BOUMPHREY.

But gradually the roads deteriorated, the traffic grew heavier, until travelling became extremely arduous. The upkeep of the roads proved a great difficulty. In Mary's reign every householder or labourer had to give four days' work a year on the roads. In the reign of Charles I. the number of hackney coaches had to be limited to fifty because they cut up the roads so badly! In 1663 the first Turnpike Act was passed. This meant that every vehicle passing through a toll-gate must pay a toll, and this money was used in repairing the roads. By the end of the eighteenth century the great era of the stage coach had arrived. Once more the road had come into its own. Fine inns sprang up along the roads where fresh horses were provided, and where the travellers were fed and warmed. The stagecoach not only brought trade and bustle in its wake, but it brought news and letters, and by linking up isolated villages with London and the wider world was, to some extent, a forerunner of the daily paper and the wireless. After this glorious period the road again faded into the background. The locomotive was invented and gradually the railway superseded the road as a means of travel. But at the beginning of the twentieth century, with the advent of the motor car, the road once more began to take a prominent place in the life of the country.

(d) *Modern Roads.*

The modern road is associated with the names of two great roadmakers, Telford and MacAdam. Telford did much in improving roads and building bridges as well as in constructing canals.

"The fundamental importance of MacAdam's reforms was that he first grasped the principle that the roads must be made to suit the traffic on them, and not the traffic restricted to suit the roads."—*British Encyclopaedia.*

The road surface so much used to-day is called after him.

4. A modern problem.

Look at a newspaper and see how constantly the highway is the subject of news—in connection with motor accidents, traffic troubles, "ribbon development," and so on. It plays an intimate part in the life of each of us. Unless we cross it with due care we shall be run over; unless we obey the laws when driving we may find ourselves in prison.

"Traffic lights," "pedestrian crossings," "Belisha beacons," "controlled roads," are all new terms within the last three years or so, and already play a familiar part in each day's coming and going.

Discuss :

- (1) The part of the road in the land to-day.
- (2) Some of the problems connected with it, such as construction, materials, traffic control, arterial roads.

5. Fascination of roads.

Roads lead us forth into the unknown, they arouse a spirit of adventure, and to-day the call of the road is still strong, while, combined with it, is the attraction of speed. Poets have often expressed some of the compelling power of roads. (See the poems mentioned under "Book References.")

"Even upon the busiest roads we are sometimes aware that we keep company with ghosts—with all the immeasurable wayfarers down the centuries who have travelled this way before us—and, for the rest, the road holds its own secret. Around this bend may be a forest, beyond that hill the sea: so did we make magic of the roads when we first explored them in childhood."

Our country's history is very largely written in her roads. As we look back across the centuries we feel a sense of kinship with those who used them. This "sense of historical continuity" makes us realise that we are "very literally the heir to all the ages."—R. M. C. ANDERSON.

Notes to leaders.

This lesson lends itself to a short opening which might tell something of the history of the roads in Britain, and which should then lead up to a discussion on the modern road, and the fascination of the road. The Bible reading from Isaiah might be read at the beginning of the lesson and at the end the one from Job, which leads us to consider how the wonders of frost, wind, rain, and sun are fulfilling God's purposes for our land. If some member would come prepared to read one of the poems suggested, or some other about roads, this would add to the feeling of love and appreciation for our country which should be felt all through this lesson as in each in the series.

IV.—BYWAYS AND HEDGES.

" And I have felt
 A presence that disturbs me with the joy
 Of elevated thoughts ; a sense sublime
 Of something far more deeply interfused,
 Whose dwelling is the light of setting suns,
 And the round ocean and the living air,
 And the blue sky, and in the mind of man ;
 Therefore am I still
 A lover of the meadows and the woods,
 And mountains ; and of all that we behold
 From this green earth."

—WORDSWORTH : " Tintern Abbey."

Bible Reading : Psalm 104. 1-24.

Book References :

The Open-Air Nature Book. Westell & Turner. (J. M. Dent. 7s. 6d.) Simple but attractive illustrated book about the country.

By Meadow, Grove and Stream. H. H. Brown. (Religious Tract Society. 2s. 6d.) Contains useful information and illustrations.

Suggested Hymns :

F.H.B. (new) : 258, 394, 404, 376.

F.H.B. (old) : 244, 408, 115.

Aim of the Lesson : To consider the beauty in quiet places of our fatherland.

Notes on the Lesson.

1. Introduction.

Last week we were considering the highway, which is a road along which we travel essentially with a purpose—to arrive at a given place as directly as possible, and generally in the shortest possible time. To-day we are to think about byways—ways down which we turn aside not minding where we go, indeed not particularly anxious to arrive anywhere.

2. Away into the country.

To every city-dweller, at some time or other, comes a call to get away into the country, to leave the town, and to seek quiet, solitude, and peace. This desire for the countryside and for quiet seems to be an instinctive longing. Generally what calls us

is not the most wonderful landscape which we have seen, but some homely part of our native countryside. We just want to be in the heart of the country, to taste its essential goodness and wholesomeness again, and to feel comforted by its restfulness, and peace, and purity.

The English countryside is precious to us for something other than grandeur of scenery. What is it that appeals to us?

(a) *Sounds and Silence.*

Let us imagine ourselves turning off a main road, down some lane into the depths of the country. "How quiet it is!" we cry, and, according to our temperament, are cheered or oppressed by this. But if we listen we shall soon find that we can really hear many sounds. Have you ever tried to count them when you were sitting in a quiet place? Suggest some likely to be heard. Here is one list—song of a robin, lowing of a cow, baa-ing of sheep, sound of a motor-horn, sound of a threshing-machine, note of a cock pheasant, "drumming" of a woodpecker, rustling of leaves in the wind, cry of a peewit.

(b) *Sunlight and Shadow.*

"What lovely sunshine!" we say. The sun fills us with joy not only because we feel better in its warmth, but because of its transforming power. The whole world looks different. The magic of sunlight and shadow transforms the scene. Have you ever noticed the difference in walking through a wood on a dull day and on a sunny day? Colours are intensified and everything appears more vivid; contrasts are sharper. The sunlight shining through the leaves makes an interplay of light and shade as fascinating as it is impossible to describe.

Let us look over a gate in the lane. Before us the golden corn in stooks casts deep blue shadows. Look at that beech-tree in the meadow and see the pool of shade beneath, where the cows take shelter. Notice the flickering shadows of the willow in the river, and the dark shadow from the bridge. Watch the ever-changing shadows on the hills cast by the clouds as they chase across the sky. These effects of light and shade are there to delight the eye in even the most commonplace country scene. Very characteristic of our land are her cloudy skies. Southern countries, with their brighter sunshine and more constantly blue skies, have not the wonderful changing cloud effects of our skies. On a showery day the lights are often dazzlingly beautiful. But on a more typically English day the lights are very soft, and Nature uses a palette of the palest pinks and apricots and delicate blues, but, above all, of an immense variety

of shades of grey. Our very mists, too, are beautiful, and lend a mystery to the distance seldom found in southern lands.

"England is pre-eminently a land of atmosphere. A luminous haze permeates everywhere, softening distances, magnifying perspectives, transfiguring familiar objects, harmonising the accidental, making beautiful things magical and ugly things picturesque." In speaking of twilight George Santayana adds, "Here the conflict between light and darkness, like all other conflicts, ends in a compromise. . . . Everything lingers on and is modified ; all is luminous and all is grey."

(c) *Scents.*

Some perceive beauty chiefly by sight, others by sound, but some of us (as well as animals) gain pleasure also through the sense of smell. "Oh ! how good it smells !" we exclaim on a June day, for what smells so good as a hayfield, unless it is the scent of beans or clover ? We smell the damp earth after a shower, the scent of primroses or cowslips, honeysuckle or wild roses, pine-needles hot in the sun. Surely scents are one of the great joys of the country !

3. *The Hedge.*

Let us follow down the lane and look about. The hedges on either side—such a familiar feature that we scarcely notice them—must yet to a foreigner be one of the characteristics of the English countryside. Instead of his large fields without boundary hedges, here he sees the country cut up into innumerable small fields each bordered by a hedge. So many hedges may well be uneconomical, by occupying space which might otherwise be cultivated, but they are very attractive. Let us look at one in the lane.

It is full of many different kinds of trees and of bushes—holly, alder, hawthorn. We can tell that blackthorn, may, honeysuckle and wild roses will follow each other in a succession of colour and scent through the spring and summer ; red and orange bramble leaves and "traveller's joy" in the autumn ; and in winter brown oak leaves, and the berries of hip and haw and holly will keep up a brave show of colour. Flowers in immense variety grow in the bank below the hedge ; and whether it is the first yellow coltsfoot in January, celandine, primrose, white violet, bluebell, foxglove, pink campion, or mauve scabious, some flower can be found there in almost every month of the year. If you try to count how many different kinds you can find in one day in, say, May or June, you will probably be surprised at the number. But grasses, ferns and mosses make a fascinating study too, and can be found in many a bank in great variety.

Insect life abounds—not only bees and butterflies, but ants and beetles have their interest. Or have you ever noticed how pretty a yellow snail may be?

Among animals we may see field mice, rabbits, and, possibly, a hedgehog; and the wren slipping in and out among the leaves, the robin singing his quiet song to us from a nearby branch, the chaffinch, the yellow-hammer, and innumerable other birds will delight us if we pause to observe them.

4. The seeing eye.

Even to-day we may reach quiet country places as soon as we turn off a main road. Though much of our land has been defaced, beauty is still at hand. But there is a danger that we may strive to go far afield to find it, and miss it in the simplicity and familiarity of the common country scene.

Artist and poet see beauty where we have not discovered it.

“The angels keep their ancient places;—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing.”

—FRANCIS THOMPSON.

As we, too, become more alive to beauty around us, we shall grow to love our country more deeply, and to feel a closer harmony with her. The perception of beauty brings an inner content; and as we learn to recognise beauty in simple and commonplace things we begin to gain insight into the ordering of a world whose end is absolute beauty, truth, and goodness.

“While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.”

—WORDSWORTH, “Tintern Abbey.”

Section XII.

Unemployment : A Human Problem.

NOTES BY ARTHUR PEVERETT.

Introduction.

The problem of unemployment is the outstanding issue of the present day and most people recognise that its solution is not to be found in any one direction, but that many avenues of approach must be explored before a solution will be found.

It must be borne in mind throughout the lessons that these notes are only intended as an *introduction*, and in no sense are they an attempt to provide an exhaustive study of the subject.

It is necessary to insist upon a firm belief that industry can be so organised as to remove from our midst an evil that leads to so much demoralisation.

This belief will be based upon faith in the genius and capacity for co-operation of a people who have, by their energy and industry, done so much to raise the present structure of home and international trade.

It will also be based upon a belief in that most glorious gospel, "*All things whatsoever ye would that men should do to you, do ye even so to them.*"

"They that are snared and entangled in the utter lack of things needful for the body cannot set their minds upon Thee as they ought to do ; but when they are deprived of the things which they so greatly desire, their hearts are cast down and quail for grief. Have pity upon them, therefore, most merciful Father, and relieve their misery through Thine incredible riches, that, removing their urgent necessity, they may rise up to Thee in mind.

Thou, O Lord, providest enough for all men with Thy most bountiful hand. But whereas Thy gifts are made common to all men, we, through our selfishness, do make them private and peculiar. Set right again that which our iniquity hath put out of order. Let Thy goodness supply that which our meanness hath plucked away. Give meat to the hungry and drink to the thirsty ; comfort the sorrowful, cheer the dismayed and strengthen the

weak ; deliver the oppressed and give hope and courage to them that are out of heart.

Have mercy, O Lord, upon all forestallers, and upon all them that seek undue profits and unlawful gains. Turn Thou the hearts of them that live by cunning rather than by labour. Teach us that we stand daily and wholly in need of one another. And give us grace by hand and mind to add our proper share to the common stock ; through Jesus Christ our Lord."

(A Prayer from Queen Elizabeth's Prayer Book, read by Miss Margaret Bondfield at an assembly of the Congregational Union.)

I.—CAUSES OF UNEMPLOYMENT.

Bible Reading : Proverbs 3. 1-21.

Book References :

Causes and Cures of Unemployment. W. H. Beveridge. 1931
(Longmans. 2s. 6d.)

Unemployment : a Problem of Industry. W. H. Beveridge.
1909-1930. (Longmans. 21s.)

Economics of Unemployment. J. A. Hobson. (Allen & Unwin.
4s. 6d.)

Rationalisation and Unemployment—an Economic Dilemma. J. A.
Hobson. (Allen & Unwin. 3s. 6d.)

The Structure of Modern Industry. G. M. Colman. (Longmans. 6d.)

The Economic Consequences of Power Production. Fred. Henderson.
(Allen & Unwin. 6s.)

Special Hymn :

F.H.B. (new) : 153.

F.H.B. (old) : 19.

Aim of the Lesson : To examine some of the causes of unemployment.

Notes on the Lesson.

1. Unemployment : a tragic word.

Unemployment is the name of a disease that threatens to undermine the moral and physical health of the world. This disease affects, directly or indirectly, every citizen. Some wake daily to anxious, weary idleness, others live daily in the fear of being so stricken ; *all* suffer, with varying degrees of awareness, from the presence in their midst of fellow-citizens to whom is denied the opportunity of functioning to their utmost capacity.

Is not a test of the reality of our religion to be found in the manner of our approach to this problem ?

The first essential to cure is accurate diagnosis, and that is why this first lesson must be an introduction to some of the causes of unemployment.

Perhaps, as a preliminary, an attempt should be made to gain some knowledge of the economic structure—that is to say, the system of regulating the industrial affairs of the nation.

What is capital ? Who owns and controls it ?

What payments are made for its use ?

What labour is involved in its creation and what are the wages paid for the labour ?

How and why is money a tool for buying and selling and a measure of value ?

What is the function of banking institutions and what are the common methods of investment ?

How does Great Britain make a living ?

These questions cannot be answered in these notes, but some understanding of them will be arrived at if members will read the little book by G. M. Colman, *The Structure of Modern Industry*.

To focus discussion, a few causes of unemployment are indicated.

2. The lack of Labour Market organisation.

Displacement of labour in industry is inevitable, but that is distinct from the question of the proper organisation of that reserve of labour-power known as "the unemployed."

When an expanding industry requires additional labour it takes a chance of finding, in this standing pool of labour, sufficient to meet its needs.

Is this chance being lessened through lack of organisation and of preservation of the health and capacity of the units of this reserve of labour ?

In the European war *every* man had a value. Surely in the struggle that lies behind all human advancement and the raising of standards of living, every man should have a greater value ?

If we accept the view that unemployed persons are mobile reinforcements in the industrial army, we must face the problem of maintaining that army in condition fit for service. If that is to be the responsibility of industry as a whole, then industry must keep them on its wages-sheet. But industry, in this country, does not function "as a whole"; any such system would probably entail State organisation of labour, if not of industry. Discuss what this would mean in loss of efficiency, and therefore loss of markets, unless the initiative and "drive" now put into private business could be transferred to State-controlled business. Discuss also what interference with personal liberty would be necessary if the State arranged all matters concerning the training and transference of labour.

3. Rationalisation.

This is an era of rationalisation; that is to say, industrial technique and organisation have been improved to secure the minimum of waste in effort and material. Whether we look into a motor factory or a modern kitchen, we can see evidence of this effort to produce with a lessened expenditure of human effort.

This has distinct advantages, but at the moment we are concerned with one aspect of this development. Workers have been displaced at a greater rate than they can be re-absorbed into new industries.

The unemployed, having little purchasing power, do not provide a market for the goods produced, and industrial organisers seek foreign markets to dispose of their products.

They have been successful in doing this in the past, but all industrial countries are beginning to feel the results of "rationalisation" processes and find themselves faced with great pools of stagnant, non-producing labour, with low-rate consuming capacity.

4. Distribution.

The price we pay for the things we buy has an important effect on unemployment. It is clear that, if the price of everything were reduced by half, we should buy many more things than we can buy at the present price level. The larger our purchases the larger the consumption of goods and the larger the amount of employment. Now the average price of the various things we have to buy (the "cost of living") is, at present, about 40 per cent. above the price of the same things in 1913, before the War. But the average price of wholesale commodities (largely raw materials) is at present about the same as in 1913. Wholesale prices, which soared in 1920 to about three times their 1913 level, have now returned to about that level; retail prices ("cost of living"), which rose in 1920 to about twice the 1913 level, still average about 40 per cent. above 1913. What is the reason for this? One cause may be higher wages, but probably the chief cause is higher costs of distribution. Any step which would materially decrease this cost would lower retail prices, increase the buying power of money, and therefore diminish unemployment. Further, any increase in the value of raw materials, provided retail prices remain unchanged, would increase the purchasing power of all raw material producers, who would thus be able to buy more retail goods, and again unemployment would diminish.

5. Production and consumption.

The lack of co-ordination in production and consumption in the interests of the whole nation must be considered.

Over-production, followed by stoppages of machinery and unemployment, and restricted consumption followed by the same effects, are common incidents in industry.

A number of persons hold the opinion that the common economic checks, such as the fall of prices to stimulate consumption, and the lowering of the rate of interest to check over-production, are of themselves sufficient to enable the economic system to adjust itself when changes in taste, technique, population or markets make this necessary.

Although this opinion is supported by economic successes in the past, we have to ask ourselves whether another school of

thought, born of the travail of modern industrial disaster, does not contain some germ of truth when it asserts that the economic system is not self-adjusting, and that, unless some purposive direction is introduced, the system will continue to perpetuate extremes of poverty and plenty.

6. The belief in a limited market.

There is evidence of a widespread belief that there is not enough employment to go round, that the power of consumption of the markets available cannot absorb all the products of industry.

This is indicated in the combinations of employers to regulate output so that the limited market they visualise can absorb their product.

Is there such a thing as a limited market? Have we all the houses, the food, the clothes, the amenities of life we might consume?

7. Personal factors contributing to unemployment.

The lack of technical training does at times prevent men and women taking advantage of a boom in highly-skilled trades, but is this factor over-rated in this age of mechanised industry?

Physical or mental incapacity makes unemployables. This may be normal incapacity or a characteristic of advancing years. Whichever it is, would not it be fair to say that no person is unemployable if he has any capacity and strength for work?

Lack of adaptability to changing demands of industry throws many into the ranks of the unemployed. Where does the fault lie?

8. Other contributing factors.

These include changes in fashion, changes in climatic conditions, and political and social disturbances. The last-named usually have their roots in dissatisfaction with industrial conditions, and the former could be the opportunity for the transference of labour and capital in other needed directions.

The relation of currency control and banking to our subject of unemployment must be deferred until later (see III.—Insurance and Solution).

Discuss the following statement of opinion:

The causes of unemployment are to be found in the fact that modern industry includes no central authority for linking up and controlling its different parts, and in the absence of a vision of a social order in which there is social control of production, planned for use and consumption in the general life up to the level of human needs.

II.—EFFECTS OF UNEMPLOYMENT.

Bible Reading : Proverbs 8. 1-36.

Book References :

Reports of Investigations into the Industrial Conditions in certain Depressed Areas. 1934. (H.M. Stationery Office. 3s. 6d.)

Ministry of Labour Gazette. (Monthly.) (H.M. Stationery Office. 6d.)

New Survey of London Life and Labour, Vol. III. 1932. *Unemployment and Poverty*, by H. L. Smith. (P. S. King. 17s. 6d.)

Special Hymn :

F.H.B. (new) : 61.

F.H.B. (old) : 339.

Aim of the Lesson : To examine the far-reaching effects of unemployment.

Notes on the Lesson.

The general effects of unemployment are epitomised in the daily life of an average family that has suffered from prolonged unemployment.

The intensity of the distress and the far-reaching character of the effects are incapable of statistical record.

Familiarity with these effects has bred an indifference that is becoming dangerous.

Discussion should lead us to a clearer vision of the tremendous loss to the nation by the presence of millions of unused men and women.

The loss of physical force, of mental ability, skill and fellowship, may be compared to the loss of water from the Welsh hills before it was directed into the service of Midland towns, thereby helping to sustain and enrich life for great companies of folk.

A developed imagination is required to visualise the gain possible by the conserving of this great flow of human capacity.

1. The effects in Depressed Areas.

These have been exhaustively set out in some reports, issued by the Ministry of Labour, of investigations into industrial conditions in certain depressed areas.

The areas in which these investigations have been made include West Cumberland and Haltwhistle, Durham and Tyneside, South Wales and Monmouthshire, and Scotland.

It has been observed that whole areas are losing hope, and this is particularly noticeable in the larger towns. Although individuals are displaying great courage, whole communities have been sapped by depression, worsened by idle standing at street corners and sleeping in closely-packed houses.

A County Medical Officer of Health states that there has been an increase of rickets and eye-trouble among children, particularly those below school age, both diseases being examples of the results of malnutrition.

The serious burden of local rates (including Public Assistance) in some depressed areas has made it impossible, owing to financial stringency, to proceed with necessary schemes of sewerage, drainage, housing and social services generally. An investigator reporting on the conditions in one area says :

" The real gravity of the situation may be further illustrated by the fact that 63,046 persons have already been out of work for more than two years, 40,729 for more than three years, 18,540 for more than four years, and 9,246 for more than five years."

These figures make apparent the persistence of unemployment and the urgency of the problem of a falling standard of employability.

2. Loss of hope and adaptability.

The result of men and women trying to live for long periods on unemployment pay, without any margin of resources or any hope of improvement in their income, leads to a sapping of their nervous strength and powers of resistance.

Instances occur of men who have been out of employment for long periods being unable to stand the return to work. They find new conditions obtaining in the shops, they themselves are lacking in confidence and vitality, and as a result they throw up the job, often after only a few hours, although an increase in earnings means everything to them.

3. Loss of man-power for productive purposes.

When we walk our river banks and see idle ships, or pass the doors of closed factories, we say, " What waste of capital ! " But what do we say when we pass the queues of men and women outside labour bureaux ? Do we regard them as " surplus labour " or " wasted labour " ?

Is not the latter true ? Is not every man and woman a potential wealth creator ?

Ships and factories would still be dreams were it not for such as these, the most wonderful producers, capable of working on many planes, the world has ever seen.

Such as these have filled our valleys with corn and some of our gardens with flowers. So far they have only scratched the surface of the earth for the wealth of which we know. What wealth awaits the greater liberation of such further productive capacity ?

4. Political unrest.

A community in which there are large numbers of dissatisfied citizens is a very real danger to the State.

The social fabric is a very delicately balanced organism. Any reactions that disturb that balance may plunge the whole community into the turmoil and terror of war.

The International Labour Office estimates that of twenty-five million unemployed in the world, between six and seven million are under twenty-five years of age.

What greater cause of unrest can be imagined than the denial to large numbers of people of the opportunity to gratify a fundamental need, the doing of useful work, and to dignify their lives with the sense of achievement that follows upon such work ?

Questions :

- (1) Would you confirm or refute any of these effects of unemployment out of your personal experience ?
- (2) What other effects upon the lives of men and women can you bring to the notice of your fellow-members ?
- (3) What are the reactions of unemployed men and women to the social teaching of Jesus ?

III.—INSURANCE AND SOLUTION.

Bible Reading : Proverbs 14. 26-34.

Book References :

- Summary of Unemployment Insurance Acts, 1920-1934.* (H.M. Stationery Office. 6d.)
- Final Report of the Royal Commission on Unemployment Insurance, 1932.* (H.M. Stationery Office. 7s. 6d.)
- An Outline of Social Credit,* by H.M.M. (The Credit Research Library, 70 High Holborn, W.C.1. 6d.)
- Currency, Banking and Finance.* (Transport House, Smith Square, S.W.1. 2d.)
- Memorandum on the Establishment and Conduct of Courses of Instruction for Unemployed Boys and Girls.* (H.M. Stationery Office. 9d.)
- For Socialism and Peace.* 1934. (Transport House, Smith Square, S.W.1. 2d.)
- Unemployment and Opportunity.* 1934. (National Council of Social Service, 26 Bedford Square, W.C.1. 6d.)
- The Next Five Years : an Essay in Political Agreement.* (Macmillan. 5s.) See Part I.

Special Hymn :

F.H.B. (new) : 49.

Aim of the Lesson : To commence a study of the solution of unemployment.

Notes on the Lesson.

I. Insurance.

The beginnings of unemployment insurance are to be found in the action of the Friendly Societies and Trade Unions during the last century.

Mutual self-help exercised by the workers in those early days gave direction to the State system of insurance to-day. During the years 1896-1905 eighty-one unions paid out in unemployment benefit sums amounting to nearly £3,750,000. The system was very far from covering the whole body of trade union workers. The Poor Law Commission report of 1909 recommended that the State or the municipalities should encourage the further extension of the system by offering to add a fixed amount to the benefit which any unemployed workman received from a trade union or any similar organisation, such as a benefit society.

A compulsory State scheme of insurance against unemployment was embodied in the Act of 1911. This Act was experimental and only applied to certain selected trades peculiarly liable to periodic fluctuations of prosperity.

The weekly rates of contribution were low and also the weekly benefits. The scope of the scheme was enlarged and rates of benefit were raised by the Acts of 1916 and 1919.

The Ministry of Labour have now published a pamphlet, entitled *Summary of Unemployment Insurance Acts, 1920-1934*, in which is set out the present position with regard to the working of the State scheme of insurance.

The primary purpose of this insurance is to provide a standby for workers thrown out of employment through no fault of their own.

The necessity for insurance is undisputed, what is now questioned is its adequacy.

2. What is adequate ?

Does not chronic unemployment seem to be calling for something in the nature of the maintenance of a reserve of labour in health and efficiency rather than for insurance against unemployment ?

In a report of an Unemployment Insurance Committee in 1927 the Committee stated :

" We are . . . of opinion that organised and unremitting effort to reduce the volume of unemployment should always be a leading feature of the industrial policy of the country."

Because of the soundness of this opinion attention may be given chiefly to the solution of unemployment.

3. Steps to a solution.

A firm belief that a solution can be found is essential. It is unthinkable that people who have by their energy and resource built up the edifice of British Industry should be unable to do justly by that reserve of labour which is the result of their inventive genius.

We must dismiss from our minds the belief that only Distress Committees and the Poor Law can deal with the situation.

Money alone will not provide the solution.

Only thought and organisation applied scientifically can be of real service.

This means that we must have courage to re-examine economic tradition and custom and to see if they are properly related to modern conditions.

Can the solution be found by such reform of our economic, social and political institutions as will secure drastic re-distribution of the products of industry ?

The way of such reform may be difficult. The success of it would depend on its economic soundness and the extent to which international conditions made it practicable. If wholesale change is not welcome, then a mixed policy might be pursued to reach the goal.

Such a policy might mean a combination of national ownership of prime monopolies, the control of profits, prices and conditions of labour in private industries, and a tax system whereby society secures for public service income not fully used for productive purposes.

4. Would an Economic General Staff be of service ?

The chaotic condition of trade—as seen in the shipping industry, suffering from trade depression and by subsidies given by other governments to their shipping ; farmers asking for subsidies to produce food that can be imported more cheaply than they can produce it ; the cotton industry in difficulty owing to foreign competition ; and unregulated competition in almost all industries—provide strong reasons for an Economic General Staff as suggested by Sir William Beveridge in *The Listener* for March 13th, 1935 :

“ What is wanted is hard, continuous, impartial research and thought by people trained to think about economic problems. That does not mean that the experts who do this thinking are to make decisions on policy. The final decision on all questions of government must rest with the Government. What it means is that the Government needs machinery for economic thinking, as well as machinery for rapid and clear decisions when the thinking has been done. . . . In the field of warfare, we have an Imperial Defence Committee and an Imperial General Staff ; this makes it possible for the Government to produce . . . a co-ordinated programme for reconditioning our Defence Force and defences. Do we not want just as much a co-ordinated programme for reconditioning our economic structure, to fit a world that has changed completely ? ”

The rational organisation and control of industry that might reasonably be expected to follow from such research and thought will depend finally upon public opinion and parliamentary action.

5. Public Ownership and Control.

Should re-organisation be in the direction of public ownership and control of key industries, such as banking, transport, electricity, water, iron and steel, coal, gas, agriculture, textiles, shipping, shipbuilding and engineering ?

6. Banking and Currency.

The present economic system can produce more goods and services than under existing conditions it can distribute.

If you ask a shop-keeper why the goods in his window are not sold, he replies, "There is no money about." The amount of money available for spending on consumers' goods is a very difficult, though a fundamental, subject. Plainly it ought to bear a relationship to goods produced or required. That relationship received a series of shocks when the world's stock of gold came to be used for the financing of debts due to the war in addition to the ordinary requirements of industry. One result of this was a drop in the prices of goods—chiefly of raw materials—which made their production unprofitable and diminished the purchasing power of those who produced them. At the same time international financial relations became more difficult, and through the same cause. The delicate structure of finance reposes largely on a basis of public confidence, and confidence demands a greater freedom in international exchange of goods and services than now obtains. Many economists have advocated different changes in the system or method, and much of the difficulty lies in the different views adopted by different nations. It is, of course, impossible here to consider any of these, even in outline, but it must be remembered that finance, both internal and international, may play a most important part in the solution of unemployment.

7. Schemes for Public Works.

If thousands of men are set to work to make roads and build bridges and reclaim land, does that ease our problem?

Such schemes involve the raising of loans. Where does the money come from?

If it is transferred from other industries because the rate of interest offered is more attractive, then little advantage is gained. If, however, it comes from what is alleged to be "idle" bank deposits, or "money on strike," it does create employment.

8. Reduction of hours of labour and the raising of the school-leaving age.

The equalisation of hours of labour among workers would mean a more equitable distribution of labour services, and the need for this is particularly noticeable in the employment of young persons in unorganised trades. But would this increase the purchasing power of the workers? For this, after all, is the primary reason for seeking to lessen unemployment.

The raising of the school-leaving age is advocated to keep unwanted labour off the labour market, and the proposal to lower the pensionable age of men and women in services where pensions are granted is advocated for a similar reason.

Are these proposals of any value, or are they but incidental to the major reform of national planning of the economic resources of the country in the interest of *all* its citizens ?

9. International friendship.

It is certain that an avenue of approach to the solution of unemployment is in the direction of international friendship.

This is only possible when there is social justice at home and abroad.

IV.—EVERYMAN'S CONTRIBUTION.

Bible Reading : Proverbs 15. 16-33.

Book References :

Civilization and the Unemployed. A. M. Cameron. (Student Christian Movement Press. 3s. 6d.)

See also book references for previous lessons.

A Quotation.

" I see all life as a matter of adjustment. So far as I am capable of reading history it seems always to have been so—and adjustment in the face of difficulty. In the physical world it has meant struggle, pain, and often death of the body ; in the mental world the slow conquest of ignorance and prejudice and fear ; in the spiritual world the baffled sense of a world just beyond our grasp, whose values we feel to be good and true and beautiful.

" Ultimately success is certain. It cannot be otherwise. We are bound irrevocably and for ever to the life-giving, creative force behind the Universe. ' If God be for us, who can be against us ? ' "

—*Presidential Address*, by Gwen Porteous, M.A. (N.A.S.U. 3d.)

Special Hymn :

F.H.B. (new) : 228.

F.H.B. (old) : 24.

Aim of the Lesson : To consider ways and means of making a personal contribution to the solution of unemployment.

Notes on the Lesson.

This series of lessons should disturb the minds of every member—man or woman—with the urgent questions—What contribution can I make to the solution of the problem of unemployment ? What is my immediate duty ?

If these questions remain unanswered then there will remain also a deadening sense of ineffectiveness that will cloud our days and leave us a fair prey for those who desire to exploit disappointed humanity to ignoble ends.

We must first remind ourselves that Adult Schools are not Schools of Economics or Schools of Political Economy.

They remain to-day what their founders intended them to be, that is *Schools*—places in which to learn the use of mental tools, to gain knowledge and understanding, to develop capacity to co-operate, to learn tolerance and respect for other people, and to find inspiration.

The solution of all human problems awaits a sufficiency of men and women who have been so trained.

While the solution of unemployment is to be found in the realms of economics and more intelligently-planned industrialism, it cannot possibly be solved until men and women are finely-tempered tools with which the social fabric can be fashioned to its tasks of modern magnitude. In much the same way great engineering developments had to await the finely-tempered steel machine-tools of to-day.

This suggests the first contribution that every member can make, namely, a growing personality, a well-balanced mind, a disciplined will, a capacity for co-operation, and a great faith in humanity.

The practical result of this contribution will be reflected in more intelligent response to the claims of political parties and a greater discrimination in the support given to parties and people offering solutions to industrial difficulties.

1. The social teaching of Jesus.

A further contribution that individuals can make is to clarify their minds with regard to the teaching of Jesus, and to support such leaders and parties whose teaching and programmes of reform approximate most nearly to his "good news."

2. The necessity for continuous study.

It is Everyman's duty to pursue the subject of unemployment through the medium of reading and study.

There are so many phases of the problem that persons of varying temperaments and capacity should have no difficulty in selecting subjects for study of intense interest.

Money, Machinery, Markets, Co-operation, Combines, Foreign Trade, Changing Industries, Fashions, Luxuries, Over-population, Education, Pensions, are all avenues of approach worth exploration.

3. Voluntary service.

Voluntary service in the past has given a lead to governments in the direction of many needed reforms, and the voluntary schemes now in existence to mitigate the evils of unemployment have a similar value. While some are purely palliatives, others indicate some probable ways of dealing with the problem.

The Ministry of Labour *Reports of Investigations into the Industrial Conditions in Certain Depressed Areas* contain much information concerning welfare facilities and experiments in relief of unemployment. A perusal of these will give direction to any contemplated action by Adult School groups.

The investigator reporting on Durham and Tyneside says :

" The activities of the various organisations engaged in social service and in the promotion of unemployed welfare schemes are of very great value in demonstrating to the unemployed man that he is not forgotten by his fellows, in providing some at least of the workless with opportunities for self-expression, and in supplying for all who take advantage of them a lesson in the use of leisure."

A scheme now being undertaken at Upholland, near Wigan, is an attempt to assist a community where prospects of participating in any general recovery appear to be remote. The object is the establishment of subsistence production groups and societies.

At Upholland the production includes vegetables, poultry and eggs, milk, clothing and boot-repairing. Work on the land is the basis of the scheme. Goods are not produced for sale, but only for the use of the members of the group. The system of exchange works as follows :

" Assume that in producing a quantity of potatoes £5 has been spent in seeds and expenses and 500 hours have been worked. The value of the potatoes would be £5 and 500 hours. This compound price (cash/hours) applies to all goods produced on the scheme.

" When the goods are ready for distribution and the compound price of each article has been ascertained, any man on the scheme can buy any of the goods available by paying cash for the cash side of the price and by drawing a cheque on his hours account for the hours side. As the goods are bought and the cash side of the price paid, the initial working capital is regained and becomes available for further production. On the hours side it means that any man can purchase with the hours standing to his credit the product of his own or anyone else's work. It is important, of course, to see that the amount of goods produced roughly balances the need of the group."

This scheme is not a venture in economic production, but a scheme for giving productive occupation and interests and an improved standard of life to men who are not in the economic sphere.

4. Allotment Gardens for the Unemployed.

Probably one of the most successful voluntary efforts on record to assist the unemployed is that of the Society of Friends, as seen in the work of helping men to cultivate allotments.

An extract from the Annual Report of the Society of Friends' Allotments Committee and The Central Allotments Committee, will best indicate the developing character of this service.

"In order to get a true perspective of the work of this committee it may be noted that it was in the Spring of 1926 that the Society of Friends began to be specially concerned about the tragedy of the unemployed in some of the mining areas, and relief work was undertaken by the Coalfields Distress Committee.

"In 1928 the small beginnings made by this Committee of helping men to cultivate derelict allotments and obtain new ones developed into work in other parts of the country, and an Allotments Committee was formed: in 1930 this attracted the attention of the Government, which set up a Committee to take over the scheme, still leaving Friends to administer it in the areas already under their care. The numbers that year rose to 64,000 men, at a cost to the Treasury of £23,000.

"When, in 1931, the Government decided, owing to financial stringency, to discontinue this arrangement and assistance, the Society of Friends, after obtaining the willing co-operation of the National Allotments Society, asked a number of other experienced people, not members of the Society, to join them as an administrative Committee, and the work has been jointly carried on by these two bodies ever since.

"In 1932 the Government, through the offices of the Development Commission, once more entered into the Scheme by offering a grant based on the number of men assisted and the amount of money received from subscribers. This gave an impetus to the work, with the result that the number of men assisted was raised from 62,500 in 1931-2, to over 100,000 in 1932-3. The number of organisations administering the scheme was also largely increased, and by the end of the season 1932-3 there were well over 2,000 Societies helping in local administration. These included a large number of Allotment Societies, and in addition branches of the British Legion, Rural Community Councils, Social Service Councils, Y.M.C.A., Adult Schools, Women's Institutes, Rotary Clubs, Unemployed Men's Clubs and Toc H, as well as local groups of Friends and other organisations.

"Having in mind the fact that thousands of men will never get back to work and that unemployment has to be faced, not merely as a passing phase, but as an almost deadly determinant in lives still to be lived somehow, the Friends' Committee have sought to carry the allotment experiment a step further and to draw together groups of men who should be provided with somewhat larger plots of land, and have money lent to them for equipping these plots with poultry or pigs in addition to vegetables."

5. A Welfare Committee.

The setting up of a Local Welfare Committee for the organising of Rest, Recreational and Occupational Centres is one of the simplest ways of rendering service to unemployed persons. In a London borough this has been successfully done by Church members who have made the mainstay of their scheme a "penny" weekly collection, taken in local shops and factories.

This has enabled them to provide well-equipped Recreational and Occupational Centres, as well as to encourage the local Borough Council to provide 130 men with allotments free of rent.

6. Helping a town.

In April, 1933, a number of workers in a London Government office formed a social service association and began to consider how they could best help.

They approached the National Council of Social Service for information as to localities requiring assistance and some of them paid a visit to a town in Durham, where they found the people had tried to start an occupational centre, but were in great difficulties owing to lack of funds. These civil servants then raised regular subscriptions amongst themselves to help to maintain the centre. As a result about 300 unemployed men and women in this Durham town were enabled to have a club where all kinds of useful activities were developed. Young men from the London office went to camp with men from Durham and, in this and other ways, contacts and friendships were started to the advantage of both. This effort spread to other Civil Service staffs and by April, 1935, social service associations came into existence in twenty-five London Government Departments, each of these associations being linked with some particular town or village where unemployment is heavy. The idea behind these efforts is for one body of people to combine with another, so that both together can render more efficient community service.

7. Possible handicaps.

In supporting any associations or schemes for assisting the unemployed it will be wise to consider the opinion of the great body of Trade Unionists who have reason to fear the exploitation of "handymen" against the interests of fully-trained operatives.

A committee set up by the Trades Union Congress General Council reported on this matter in April, 1935, and recommended that "no support should be given to training and vocational schemes which have for their object the supplying of semi-skilled labour in competition with skilled workers, or for the training of men and women to take their places in industries in which there is already considerable unemployment." And, with regard to vocational training schemes developed at occupational centres in which unemployed men and women are provided with facilities to occupy their leisure in making miscellaneous articles, "the Council took the view that in no circumstances should schemes be recognised where goods are produced for sale, either through the centre or by the unemployed themselves."

8. Midland Adult School Union.

In the Spring of 1933 a Committee was set up by resolution of the Midland Union to consider and report on the question of unemployment. The Committee met thirty-three times. They sought their information far and wide, and examined and cross-examined witnesses of many shades of opinion. Their research and educational work has been of great value. Similar action and study might well be undertaken by other Unions or Schools.

9. For discussion.

Do you think that the order of importance of every man's and woman's contribution to the problem of unemployment is rightly stated thus:

(1) The presentation to the community of a developing personality.

(2) To give such examination as time and opportunity affords to the study of the causes of unemployment.

(3) To obtain a working knowledge of the social teaching of Jesus.

(4) To abstain from such habits, pursuits and expenditure as lead to industrial instability.

(5) To share the burden of unemployment according to strength and capacity.

Section XIII.

The International Outlook.

NOTES BY GEORGE PEVERETT.

I.—“X=O : A NIGHT OF THE
TROJAN WAR.”

John Drinkwater's Poetic Play.

For generous permission to publish the full text of John Drinkwater's play we are indebted to the author and to the publishers, Sidgwick & Jackson, Ltd. The play is published in the volume entitled *Collected Plays, Vol. I.*, by John Drinkwater (Sidgwick & Jackson. 8s. 6d.), and in *Pauns and Cophetua : Four Poetic Plays*, by John Drinkwater (Sidgwick & Jackson. 3s. 6d.).

Bible Reading : Acts 17. 22-28.

Suggested Hymns :

F.H.B. (new) : 4, 7, 15.

F.H.B. (old) : 1, 338, 340.

Notes on the Lesson.

We commence our brief study of “The International Outlook” with this short play, written expressly for stage performance—and dependent upon such performance for its full meaning and beauty—yet admirable for reading and discussion.

It is significant that the play was first produced in April of the year 1917 (at the Birmingham Repertory Theatre). For nearly three years the nations had been at war ; their unnumbered dead were scattered over continents and oceans. The glory had departed. What continued was the business of killing to the point of exhaustion. Keep that in mind, and see how pungent are some of the play's lines in comment.

Failing opportunity for performance, make sure that the play is *well* read by four members of your group to impersonate

the characters, with one other to act as commentator. Or, failing that, get someone who has really mastered the play and its poetry to tell its story and to quote its words.

John Drinkwater has set his tragedy back at the time of the Siege of Troy—and so presents it free from disturbing elements that would arise if the story had dealt with characters in the World War. (Censorship would hardly have allowed such comment in 1917 !)

Get some idea of the setting. Troy was famous in legendary Greek history, and its ten years' siege forms the theme of Homer's *Iliad*. Greek chieftains, under the leadership of Agamemnon, entered on the war (so the story goes) on behalf of Menelaus, King of Sparta, whose wife Helen had been abducted by Paris, son of Priam, King of Troy. Thereafter romance obscured reality. Homer could write his *Iliad* and present that mixed crew of chieftains and fighters as "heroes." Poets could write of Helen's

" . . . face that launched a thousand ships
And burnt the topless towers of Ilium."

John Drinkwater brings us back to reality—the stark reality of the Trojan War and of nearly all other wars—when he presents his four young men, "prisoned in this quarrel" for which they have no responsibility,

"To avenge some wrong done in our babyhood
On beauty that we have not seen!"

The scenes are set, on a summer night, in a Grecian tent on the plain before Troy, and on the wall of Troy, near the end of the ten years of slaughter. Note how, with never a wasted or unnecessary word, the author, in the first scene, presents the two young Greeks, Pronax and Salvius, their characters and their friendship, their hopes and their aspirations, their freedom from any feeling of hatred for those "enemies" whom it is their duty to kill.

As these two converse and part, so, on the wall of Troy, two young Trojans, Capys and Ilus, talk together of *their* hopes and aspirations, their friendship and their murderous duty. Then they, too, part.

The final scene is wordless. On the Trojan wall Capys lies dead in the starlight and silence. From below comes a signal from Ilus, who awaits the dropping of a rope. His dead friend is beyond reply. The signal is repeated—and the curtain falls.

Read, re-read, and discuss this powerful little play.

God "hath made of one blood all nations of men for to dwell on all the face of the earth."

X=O : A NIGHT OF THE TROJAN WAR.

By JOHN DRINKWATER.

The Characters are—

PRONAX	}	Greeks
SALVIUS		
ILUS	}	Trojans
CAPYS		
A GREEK SENTINEL		
A GREEK SERVANT		

The action passes between a Greek tent and the Trojan walls, and is continuous.

SCENE I.

A Grecian tent on the Plain before Troy, towards the end of the ten years' war. It is a starry summer night. PRONAX and SALVIUS, two young Greek soldiers, are in the tent, SALVIUS reading by a lighted torch, PRONAX watching the night. During the scene a SENTINEL passes at intervals to and fro behind the tent.

Pronax : So is the night often at home. I have seen
White orchards brighten under a summer moon,
As now these tents under the stars. This hour
My father's coppices are full of song,
While sleep is on the comfortable house—
Unless one dear one wakes to think of me
And count my chances when the Trojan death
Goes on its nightly errand.

The SENTINEL passes.

It's a dear home,
And fragrant, and there's blessed fruit and corn,
And thoughts that make me older than my youth
Come even from the nettles at the gate.
To-day, perhaps, the harvesters are out,
And on the night is the ripe pollen blown
And this is the third harvest that has gone
While we have wasted on a barren plain
To avenge some wrong done in our babyhood
On beauty that we have not seen. Three years
But so it is, and so it must be done,

Till the Greek oath is proven. Salvius,
Why is all lovely thought a pain ?

Salvius : We know
Even upon the flood of adoration,
That beauty passes. That's the tragic tale
That is our world.

Pronax : Is it not very strange
That, prisoned in this quarrel so long and long,
Until to remember a little Argive street
Is torture to the bone, yet there is now
Nothing of hatred in the blood for them
Whose death is all our daily use, but merely
Consent in death, knowing that death may strike
Across our tongues as lightly as those that lie
For ever dumb because we might not spare.

Salvius : Not strange ; who goes in company with death,
Watching his daily desolation, thinking,
On every stroke, of all the agony
That from that stroke goes throbbing, throbbing, throbbing,
Forgets all hate. How should we hate the dead ?
And, where death ranges as among us now,
You, Pronax, I, and our antagonists
And friends alike are all but as dead men

The SENTINEL passes.

Moving together in a ghostly world,
With life a luckless beggar at the door.
It is not ours to hate, who have all put by
That safety where men think eternity
Immeasurably far, and leisured passions have
Their sorry breeding place. Great kings may hate,
And priests may thunder hate, and grey-beard prophets
May cry again to those who cry their hate
In pride of their new-found authority,
Fearing lest love should mark them as they are,
And send them barren from their brutal thrift.
But not for us this envy. It is ours
Merely to die, or give the death that these
Out of their hatred or indifference will.

Pronax : It's not that a man grows tardy in his duty . . .
It's still a glad thing to do as the motherland bids,
Though the blind soul forgets how sprang the cause.
I shall die in my hour, though it should come to-day,
Not grudging. Yet it is bitterness for youth,
When nothing should be but scrutiny of life,
Mating, and building towards a durable fame,
And setting the hearthstone trim for a lover's cares,

To let all knowledge of these things go, and learn
 Only of death, that should be hidden from youth,
 A great thing biding upon the fulness of age,
 And not made common gossip among these tides
 Of daily beastliness. And still I must remember,
 For all I have renounced my thronging life,
 My orchards, and my rivers, and the bells
 Of twilight cattle moving in the mist.

Salvius : I know ; the mind grows faint with thinking of
 them—

Those little, lovely things of home. My bed
 Looks to the west on the Ionian sea—
 A sweet, fresh-smelling room it is. I wrote
 My rightest poems there. I cannot see
 A sail now coming Troyward but my brain
 Is sick for that small room, above the quay
 Where sailors laugh at dawn and all day long,
 Until the silent sunset ships go out
 Into Sicilian waters.

Pronax : There your poems
 Were made, in Pylos ; and in Athens I
 Too dreamed, although I caught no lyric song—
 I envy you your song :—I was to build
 A cleaner state ; I dreamed a policy
 Purer than states have known ; I was to bring
 Princedom to every hearth, to every man
 Knowledge that he was master of his fate.
 The dream is dulled. Three years of Trojan dust
 Have taught me but to pray at night for sleep,
 And an arm stronger in cunning than my foe's,
 A quicker eye to parry death. And, *Salvius*,
 What of your songs ?

Salvius : Asleep these many days,
 Biding their happy time if that should be.

Pronax : And death is watching,

The SENTINEL passes.

and your song, that grew

In the womb of generations for the use
 And joy of men, may perish ere it takes
 Its larger music, that the tale may go
 That Greece drove bloodier war than Ilium ;
 That's a poor bargain. . . . But these thoughts that stir
 Like ghosts out of a life that should have been,
 Neglect my duty. It is past the hour
 I should be nosing along the Trojan wall
 To catch what prey may be. I have scarred the wall

At the bend there where I told you, in the breaking stone,
 These many nights, until at last I've made
 A foothold to the top. It's a queer game,
 This tripping of life suddenly in the dark,
 This blasting of flesh that is wholesome yet in the blood,
 And those who weep, I think, are as those would weep
 If I should fall. I loathe it ; but, good-night ;
 You should sleep ; it is late, and it is your guard at dawn.

*He is arming himself, and wrapping
 himself in his cloak.*

Good-night. What are you reading ?

Salvius : Songs that one
 Made in my province. The sails are in his song,
 And seabirds, and our level pasturelands,
 And the bronzed fishers on the flowing tides.
 His name was Creon. I will make such songs
 If the years will.

*Pronax (who has poured himself out and drunk a cup of
 wine) :* I know. Put out the torch
 If you're abed before I come. Good-night.

Salvius : Good-night : good luck.
Pronax : And will you bid them fill
 The trough ; this business may make bloody hands.

He looks out into the night, and goes.

The SENTINEL passes.

Salvius (reading) : Upon the dark Sicilian waves,
 The casting fishers go . . .

The Curtain falls.

SCENE II.

*On Troy wall. CAPYS, a young Trojan soldier, is on guard,
 looking out over the plain where the Greeks are encamped.
 ILUS, another young soldier, his friend, wearing a bearskin,
 comes to him.*

Ilus : When does your watch end ?

Capys : In two hours ; at midnight.

Ilus : They're beautiful, those tents, under the stars.
 It is my night to go like a shadow among them,
 And, snatching a Greek life, come like a shadow again.
 It's an odd skill to have won in the rose of your youth—
 Two years, and once in seven days—a hundred,
 More than a hundred, and only once a fault.
 A hundred Greek boys, Capys, like myself—

Loving, and quick in honour, and clean of fear—
 Spoiled in their beauty by me whose desire is beauty
 Since first I walked the April hedgerows. Would time
 But work upon this Helen's face, maybe
 This nine-year quarrel would be done, and Troy
 Grow sane, and her confounding councillors
 Be given carts to clean and drive to market.
 What of your sea-girl? Has she grown?

Capys :

You ask

Always the question, friend. The chisels rust,
 The moths are in my linen coats, my mallets
 Are broken. Ilus, in my brain were limbs
 Supple and mighty; the beauty of women moved
 To miraculous birth in my imagining;
 I had conceived the body of man, to make
 Divine articulation of the joy
 That flows uncounted in every happy step
 Of health; the folk faring about Troy streets
 Should have flowered upon my marble marvellously:
 I would have given my land a revelation
 Sweet as the making of it had been to me.
 And still it shall be, if ever from my mind
 Falls this obscure monotony, that makes
 The world an echo, its vivid gesture gone.
 Troy peaceful shall be Troy magnificent,
 For I will make her so.

Ilus :

It would be grand

If Troy would use us as we might be used,
 To build and sing and make her market-places
 Honest, and show her people that all evil
 Is the lethargic mind. I have seen this Troy
 Bloom in my thought into a simple state
 Where jealousy was dead because no man spoke
 Out of his vanity of the thing he knew not.
 Capys, it is so little that is needed
 For righteousness; we are all so truly made,
 If only to our making we were true.
 Why should we fight these Greeks? There was some anger,
 Some generous heat of the blood those years ago
 When Paris brought his Helen into Troy
 With Menelaus screaming at his heels;
 But that's forgotten now, and none can stay
 This thing that none would have endure. I have thought
 Often, upon those nights when I have gone
 Fatally through the Grecian tents, how well
 Might he whose life I stole and I have thriven

Together conspiring this or that of good
 For all men, and I have sickened, and gone on
 To strike again as Troy has bidden me,
 For an oath is a queer weevil in the brain.

Capys : Who's there ?

A Voice : Troy and the Trojan death.

Capys :

Pass Troy.

It is still upon the plains to-night, and the stars
 Are a lantern light against you—you must go
 Warily, Ihus. The loss of many friends
 Has sharpened my love, not dulled me against loss.
 I am careful for you to-night in all this beauty
 Of glowing summer—disaster might choose this night
 So brutally, and so disaster likes.
 Go warily.

Ihus : I know the tented squares
 And every lane among the Greeks, as I know
 The walls of Troy ; and I can pass at night
 Within an handshot of a watching eye,
 And be but a shadow of cloud or a windy bush.
 A hundred times, remember.

Capys : Yet would I could come
 To take your danger or share it.

Ihus : No ; there's a use
 That's more than courage in this. And, Capys, yet
 Those chisels must win your vision into form
 For the world's light and ease. It's an ill day
 Among ill days that smites the seer's lips.
 Your work's to do.

Capys : And yours—that dream of Troy
 Regenerate, with the heart of the people shown
 In the people's life, not lamentably hurt
 By men who, mazed with authority, put by
 Authority's proper use, and so are evil,
 While still the folk under their tyranny keep
 Their kindness, waiting upon deliverance.
 So may we come together to our work,
 In prophecy you of life, creation I.
 How long to-night ?

Ihus : Before your watch is done
 I shall be back. Here at this point, before
 The night is full ; throw me the rope upon
 The signal, thus—

*He whistles. He is climbing over the
 parapet, to which he has hooked a rope.
 Peace with you till I come.*

Capys : And luck with you. Go warily. Farewell.

ILUS drops down to the plain below.

CAPYS draws the rope up. There is silence for a moment.

Capys (moving to and fro along the wall) :

Or Greek or Trojan, all is one
When snow falls on our summertime,
And when the happy noonday rhyme
Because of death is left undone.

The bud that breaks must surely pass,
Yet is the bud more sure of May
Than youth of age, when every day
Death is youth's shadow in the glass.

A hand is seen groping on the parapet. PRONAX, looking cautiously along the wall, draws himself up silently, unseen by CAPYS, who continues :

Beside us ever moves a hand,
Unseen, of deadly stroke, and when
It falls on youth—

He hears the movement behind him, and turns swiftly.

Who's there ?

Pronax (rushing upon him) : A Greek unlucky to Trojan arms—

A sworn Greek, terrible in obedience.

His onslaught has overwhelmed CAPYS, who falls without a cry, the Greek's dagger in his breast. PRONAX draws it out, looks at his dead antagonist, shudders, peers out over the wall, and very carefully climbs down at the point where he came.

The Curtain falls.

SCENE III.

The Greek tent again. SALVIUS is still reading, and the torch burning. A SERVANT brings a large jar of water which he pours into the trough outside the tent. He goes with the jar, and a moment later the SENTINEL passes behind the tent. There is silence for a few moments, SALVIUS turning the pages of his book. Then, from the shadow in front of the tent, ILUS in his bearskin is seen stealthily approaching. He

reaches the tent opening without a sound, and in the same unbroken silence his dagger is in the Greek's heart. ILUS catches the dead man as he falls, and lets his body sink on to one of the couches inside the tent. The SENTINEL passes. ILUS, breathless, waits till the steps have gone, and then, stealthily as he came, disappears.

There is a pause. PRONAX comes out of the darkness, and, throwing his cloak on the ground, goes straight to the trough, and begins to wash his hands.

Pronax : What, still awake, and reading ? Those are rare songs,

To keep a soldier out of his bed at night.

Ugh—Salvius, sometimes it's horrible—

He had no time for a word—he walked those walls

Under the stars as a lover might walk a garden

Among the moonlit roses—this cleansing's good—

He was saying some verses, I think, till death broke in.

Cold water's good after this pitiful doing,

And freshens the mind for comfortable sleep.

Well, there, it's done, and sleep's a mighty curer

For all vexations.

The SENTINEL passes.

It's time that torch was out—

I do not need it, and you should be abed . . .

Salvius . . .

He looks into the tent for the first time.

What, sleeping, and still dressed ?

That's careless, friend, and the torch alight still . . .

Salvius . . .

Salvius, I say . . . gods ! . . . what, friend . . . Salvius,

Salvius . . .

Dead . . . it is done . . . it is done . . . there is judgment made . . .

Beauty is broken . . . and there on the Trojan wall

One too shall come . . . one too shall come . . .

The SENTINEL passes.

The Curtain falls.

SCENE IV.

The Trojan wall. The body of CAPYS lies in the starlight and silence. After a few moments the signal comes from ILUS below. There is a pause. The signal is repeated. There is a pause.

The Curtain falls.

II.—INTERNATIONAL CO-OPERATION: OF INDIVIDUALS AND GROUPS.

Bible Reading : Luke 10. 25-37.

Book References :

The Peace Year Book, 1936, published by the National Peace Council, 39 Victoria Street, London, S.W.1 (1s. 6d.), will be found valuable for the information it contains with regard to a large number of organisations and societies in Britain and abroad.

Suggested Hymns :

F.H.B. (new) : 16, 18, 20, 31.

F.H.B. (old) : 339, 345, 348.

A Quotation :

"Only by a deliberate and continuous effort of thought and goodwill can the cause of 'Peace by Justice' be kept alive in each separate country. The machinery of government will not do it. The machinery is still that of the independent sovereign state. Only the deliberate, organised goodwill and informed judgment of thoughtful people in every country can keep the public opinion of that country sane and wholesome, independent of party." —Professor GILBERT MURRAY : *Ten Years' Life of the League of Nations*.

1. Our aim.

Our immediate task is to consider (1) how individuals and groups co-operate across—and in spite of—national frontiers; and (2) the value of such co-operation, especially in relation to the establishment of international peace.

2. Our own Movement.

Let us begin "at home." The Adult School Movement has for many years been concerned with this kind of co-operation. Before the world war parties of our members went on peace errands to Germany, and parties of German men and women were entertained by us in this country. In 1921 a small party of our members went to Germany and had "an amazing experience. Never once did we meet with discourtesy or opposition. . . . In homes, in great public meetings, in private conferences and consultations—everywhere there was nothing but welcome."

Other visits of parties to Germany followed, as well as to other countries. In 1935 parties of our folk went to Berlin, Denmark and Geneva, and a French party was received in England and Scotland. What do you think has been the value of these efforts?

There is also the work of the N.A.S.U. International Correspondence Bureau, which, during the past few years, has linked up in personal correspondence many men and women at home and abroad. A total of over 3,000 in the British Isles linked up with a similar number abroad. What has been the experience of your own members in this international correspondence? What is its special value?

So much for the small part that we are able to play. What of other forms of co-operation?

3. A vast network of co-operation.

There is a vast network of co-operation, carried on by groups of many kinds—cultural, commercial, social, religious and political. It is not easy to classify many of them, but some examples may be mentioned and considered.

The Workers' Travel Association, started but a few years ago by a small group of men and women, at Toynbee Hall, has grown into a great organisation. It is not merely concerned to arrange holidays abroad. Its founders, "believing in the establishment and maintenance of international peace, saw the best means of achieving this in the growth of mutual understanding between the workers of all countries." It arranged overseas holidays last year for some 12,000 persons. What do you regard as the special value of this work?

There is the International Co-operative Alliance, concerned with fostering the development of industrial and commercial co-operation. When the Co-operative Movement was started by the Rochdale Pioneers it was a simple matter of dealing with local affairs. Now the great Co-operative Wholesale Societies are concerned not only with the idea and ideal of co-operation, but with the fact that vast quantities of their trade-goods must be imported. They must have a world-outlook—and their business demands peace.

Consider how, in similar fashion, the International Federation of Trade Unions has become essential. The workers of one industrial country cannot be indifferent to the conditions of work and workers in other countries. Self-interest, as well as unselfishness, plays its part here. There are the great international combines and trusts, such as the European Iron and Steel Cartel, which are interested in men and metal as sources of profit. There

are State Governments interested in metal for armaments and in men for armies. Organised Trade Unionists find need to counter-act as well as to co-operate.

4. Isolation quite impossible.

Many of the commonest goods in daily use—foodstuffs, soap, oil and petrol, rubber, wool and cotton, nickel and other metals, etc.—at once suggest how financial, commercial and industrial groups find national isolation quite impossible. These groups are not primarily in business to promote ideals. They are concerned with "business"—i.e., with the matter of livelihood for all concerned. And livelihood is threatened by war and promoted by peace. "Good business" harmonises with "good international relations." It may be arguable that a particular commercial or other group tends to be reckless about the effects of its actions in relation to world peace. But it is true that world trade (the vast interchange of goods and services between the peoples of all nations) is dependent upon international co-operation; that the maintenance and improvement of civilised life is increasingly dependent upon that co-operation; and that even the "business interests" of individuals and groups demand better and more secure international relations. It would be unwise to under-estimate the importance of business as a factor making for world unity.

5. Social co-operation.

Of many forms of social co-operation it is significant that a large number are concerned with efforts towards the better establishment of peace. What do you know of the work of the late Jane Addams, of the Women's International League for Peace and Freedom, the World Alliance for International Friendship through the Churches, the International Federation of League of Nations Societies, etc.? Does not their work become of increasing importance in these days? How can we help to strengthen it? (Refer to *The Peace Year Book*.)

More specifically religious is the work of such bodies as the World Federation of Y.M.C.A.'s and Y.W.C.A.'s, the World Student Christian Federation, the International Missionary Council, etc.

Social welfare, independent of nationalistic boundaries, is the concern of the Rotary International, the International Congress for the Protection of Animals, the International Congress of the Deaf and Dumb, etc. What do you know of the work of these and similar organisations and groups?

We get a picture of a vast network of activities directed to "the betterment of man's estate," irrespective of what language

is spoken or what national flag waves overhead. Some of these activities are prompted largely by self-interest, some by humanitarianism or religion, some by a mixture of such influences. Medicine cannot possibly afford to respect national frontiers—if only because disease ignores them! Scientific knowledge has never taken out naturalisation papers. Music and art may carry labels or imprints, but they speak to men as men and not as subjects of particular states.

6. Possibilities—and dangers.

Human nature has a way of behaving decently when it gets a fair chance. It can behave bestially when it is subjected to fear or prejudice, to incitements to hatred and suspicion. Nationalism has blazed up in recent years; but international co-operation, by groups and individuals, has not been quenched. Rather it has developed enormously, partly because men and women of intelligence and goodwill have seen both dangers and possibilities.

The peoples of all nations become increasingly dependent upon one another as modern civilised life becomes more than ever dependent upon exchange of goods and services, and as means of communication become more advanced—e.g., by air, wireless, etc. The evidence goes to show that the people *want* to co-operate with one another, in trade, in culture, in social relations and social welfare, in intellectual and æsthetic pursuits, in fighting disease and death and all that cripples life. Yet there dwells in and with the people that which makes them permit and even encourage the obstacles of frontiers, tariffs and prohibitions, the hundred-and-one things that hinder open and generous intercourse. They know in their hearts that God "hath made of one blood all nations of men for to dwell on all the face of the earth." How can and should they work out that knowledge more fully in terms of life?

7. Two illustrations.

Two illustrations are well worth consideration. Each in its own way suggests thoughts and possibilities.

Do you remember that great film, *Kameradschaft*, that told in graphic form the story of how (in post-war days) German miners went to the rescue of French miners—smashing aside the frontier gates that would have held them back? The gates and barricades were re-erected after the rescue work had been done!

When the British steamship *Usworth* was sinking in a gale in the North Atlantic, in 1934, there was no question of only British ships going to her aid. Every vessel within reach turned

towards her. It was two seamen of the Belgian ship, *Jean Jadot*, who lost their lives in rescue work.

Individual and group co-operation, as we have been discussing it, is, in some sense, a form of rescue work. Rescue from narrow nationalism; from fear, and ignorance, and prejudice; from all that impoverishes and holds mankind back from fulfilment of life; from disease and from death. Common seamen and common folk, as well as officers and leaders, count in all such work. Once again, how can we help?

III.—INTERNATIONAL CO-OPERATION : BETWEEN GOVERNMENTS.

Bible Reading : Isaiah 19. 23-25.

Book References :

The Victory of Reason. W. Arnold-Forster. (Hogarth Press. 2s.)

For the history and possibilities of international arbitration.

Ten Years of World Co-operation. (From a library.) Published by the League Secretariat.

Essential Facts about the League of Nations. Fourth edition, 1935. Prepared by the League of Nations Secretariat. (League of Nations Union. 1s.)

The Next Five Years : an Essay in Political Agreement. (Macmillan. 5s.) See Part II.

Suggested Hymns :

F.H.B. (new) : 19, 31, 53, 214.

F.H.B. (old) : 346, 349, 357.

Notes on the Lesson.

1. Our aim.

We want to get some clear ideas as to (1) how nations co-operate, (2) what progress has been made in such co-operation, and (3) what further progress can and should be made in such co-operation.

There is a great deal of co-operation between nations—that is, for our present purpose, between the Governments representing sovereign states. We can only take account of a few illustrations, by way of example.

2. Co-operation in communications.

There are *economic and industrial activities*—for carrying on the ordinary business of life—such as the International Postal Union, the International Telegraphic Union, the International Committee for Air Navigation, and International Commissions for regulating traffic, etc., on rivers flowing through several countries, as, for instance, the Danube.

It would be interesting to study how each and all of these activities started and how they work ; but that would be a lengthy business. Some good idea of their work can be obtained by thinking how much international co-operation is actually involved in connection with your sending a letter or a telegram to a friend in

say Japan or South America ; or in connection with the carrying of mails by air to South Africa or Russia. And a good map of Europe will suggest the need for much co-operation in connection with the Danube.

In past days sovereign kings and emperors claimed "divine right" and their absolute independence. (But they found themselves forced into dependence upon one another's families for brides and bridegrooms!) Nowadays "sovereign" States claim national sovereignty ; but that sovereignty is constantly being qualified to some extent by the necessities of trade and other intercourse.

Sea and ocean traffic, and such matters as fishing rights, involve an immense amount of international co-operation ; e.g., lighthouses, lightships, etc., Greenwich mean time, rights of way in narrow waters, the use of such great canals as those of Suez and Panama, and all that is involved in such a term as the "freedom of the sea."

3. Beginnings of international law.

Political co-operation commenced largely in connection with warfare. It came to be agreed, by custom or by treaty, that there should be certain formalities connected with the declaration of war, how warfare should be conducted (certain things were simply "not done," as a matter of honour or by agreement), and how peace should be made. That kind of thing gave rise, in fact, to the *beginnings of international law*.

In his book, *The Victory of Reason*, Mr. Arnold-Forster tells the story of the great development of international law that took place in connection with the growth of *Arbitration*, by which certain nations agreed, not merely to regulate the conduct of war, but to devise means for its prevention. It is especially interesting to note that this growth practically commenced with the Jay Treaty (1794), followed by the Rush-Bagot Agreement (of 1817—which resulted in the 3,000 miles' undefended frontier between Canada and the U.S.A.), and the Alabama Arbitration (1862-72), all between Britain and the United States. By 1918 there were eighty-three treaties in existence for the compulsory arbitration of disputes, and during the nineteenth century 471 disputes were settled by arbitration. This comparative success of arbitration greatly helped towards the setting-up of the Permanent Court of International Justice in 1922.

4. A great advance.

At long last, and at the end of the world war, co-operation between national States made a great advance by the creation of the League of Nations. How great an advance that was is,

perhaps, difficult for us to realise, especially when we think of what the League has *not* done and where it has seemed to fail. It made it possible for some excellent work to be done that has been done; it made it *possible* for much more to be done—if only the State Governments forming the League were willing to act together. One way of realising both the actual and the possible is to refer to the business brought before the League Assembly of 1936. Writing before the date of that Assembly, it may be said that the report will deal with such varied matters as the possible reduction and limitation of armaments; disputes between certain governments; the protection of minorities in various countries; the administration of mandated territories; problems of slavery; economic, monetary and customs questions; the financial position of certain States; sea, air, railway, and wireless matters under the title of "Communications and Transit"; health questions of many kinds; the welfare of children and young people and the traffic in women and children; matters of prison reform and the treatment of prisoners; traffic in opium and other dangerous drugs; the relief of refugees; and matters connected with treaties between various nations.

Refer back to newspaper reports of the last meeting of the League Assembly at Geneva. What picture do those reports give you of international co-operation? Do you find that many of the subjects mentioned above have not been mentioned, or have only barely been mentioned? Consider this point—that peaceful co-operation does not make exciting news with bold headlines; whilst *failure* to co-operate, and disagreement as to co-operation, gets bold notice in many newspapers. There *is* co-operation—a vast amount of it. If we are to understand how much, and what is its character, we need to study carefully and not to be misled by the headlines of "popular" journalism.

Consider how much you know about any one or more of the items mentioned above as in the agenda of the Assembly; and what progress has been made with regard to it. What do you regard as its main importance? How has it affected the lives of men and women, at home and in other countries? How does it help to promote the sense of human brotherhood irrespective of frontiers, and a sense of obligation towards folk of other nations?

5. What further progress?

Now to come to the question: "What further progress can and should be made in international co-operation?"

We have seen that some degree of co-operation is practically forced upon even the most exclusive nation or state. It cannot shut itself off from postal communications, or air transport, or

radio ; it needs oil, or rubber, or other raw materials ; or it needs manufactured goods ; or it must come to terms about fishing rights or navigation at sea. How far are "sovereign" states prepared to go beyond what is barely necessary ?

Practically all further progress in international co-operation is bound up with the character and work of the League of Nations. Even those nations that are not members of the League feel its influence and to some limited extent take part in its work. The United States, never a member-State, has sent representatives on special occasions—for conferences, etc.

The League nations have bound themselves, by the Covenant, to do all they can "to promote international co-operation and to achieve international peace and security." (Refer to the Covenant to remind yourself of the manner in which they have actually committed themselves.) They have made great progress in some directions, as, for example, in connection with the International Labour Organisation, the Health services of the League, and even the Permanent Court of International Justice. Recall something of what has been done.

6. Why progress is checked.

Why is progress checked ? Why is there not a steady and marked increase in co-operation between Governments ?

Those questions raise the issue of National Sovereignty and Nationalism—especially in these days of authoritarian States and resurgent Nationalism. There is acute conflict between National Sovereignty on the one hand and, on the other, the force of developments and events making for international peace and security. Nearly all the States of the world have solemnly agreed that they will "promote international peace and security . . . by the firm establishment of the understandings of international law as the actual rule of conduct among Governments." But nearly all of them want to be "masters in their own house"—and, one is tempted to add—burglars of their neighbours' houses on occasion. That is the heart of the conflict—that is why progress is checked. Excessive Nationalism is a betrayal of the solemn Covenant of the League of Nations, and the League can only be fully effective as the Member-States are loyal to their undertakings.

Progress is not inevitable. Disputes between nations have been settled, so that war has been averted. But the major matters of this kind, in which one or more of the most powerful States is concerned, form the great test of the League system. Again, with regard to Disarmament, has any marked progress been made ? There have been innumerable meetings of commissions and consultation ; there has been the Washington

Naval agreement. But Article 8 of the Covenant still challenges the good faith of all the members of the League. By it they "recognise that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations." They agree that the Council "shall formulate plans for such reduction." Those plans have not been formulated and brought into the sphere of action.

7. Our part.

It is specially in this respect that there should be progress in co-operation. And the question for us is essentially what part our own country should play. You remember the result of the Peace Ballot. What can be done, what should we do, to strengthen the policy of the British Government in this respect? It is our duty never to relax in efforts to secure radical reduction of armaments. One nation, our own nation, can do much if it will never relax its efforts for progress in this direction. It is ours—because of the faith that is in us—to see that those efforts are maintained and reinforced.

There is much to be done, and at times it seems that there is much to disappoint and discourage. But it would be false and fatal to abandon hope of further and great progress. Vast patience and understanding are necessary. But there are vast possibilities that can be achieved as the peoples realise their true interests and gain freedom from their paralysing fears. Excessive Nationalism is related to a dead past and an outworn economic order. International co-operation is related to conceptions of a new world order that is foreshadowed in the Covenant of the League.

Section XIV.

Creative Personality.

I.—SELF-EXPRESSION.

NOTES BY CHARLES R. LEVISON.

Bible Readings : Matthew 7. 1-5, 15-20, 28-29.

Book References :

The Problem of Right Conduct. Peter Green. (Longmans. 7s. 6d.)
The Sonnets of Shakespeare.

Suggested Hymns :

F.H.B. (new) : 128, 366, 367.*F.H.B.* (old) : 367, 249, 70.

Aim of the Lesson : To examine some of the ideas involved in personality, and to see how personality can express itself in the world.

Notes on the Lesson.

It is hoped that members will be encouraged to illustrate the points in paragraphs 1 and 2 from their own personal experience.

1. *Myself.*

Philosophers have pointed out that there is great difficulty in proving that we have any real existence ; but, however that may be, we are all convinced that we exist, and somehow recognise that each one of us is an entity different from all others. We know something of what we are like—not merely our outward appearance, but our inward self—and no doubt we learned a good deal more about ourselves during the psychology lessons last year. What we do know about ourselves may not be very full, and may not always be accurate, but the process of finding out things about ourselves continues, and, indeed, is the process which we call living our lives. We can observe this, in a crude form, by watching a young baby's explorations which result in the discovery of

its fingers and toes. The baby takes some time to identify these as part of itself, and the power of using them to achieve a desired purpose is a further development. We, in a similar way, as we live our lives, (1) learn to understand ourselves and our motives better, (2) find within our nature new and unexpected qualities to develop and powers to use, (3) experience pleasure and pain and try to trace their causes, (4) learn by deduction from our own experience to guess about the qualities and feelings of other people. Our life thus becomes a study of ourselves—occasionally a deliberate, conscious examination, perhaps induced by a crisis in our affairs, but more often an unconscious one.

Questions for discussion :

(1) Have you ever tried to make an impartial examination of yourself? What do you do when

(a) you have failed to accomplish an intention—such as being more punctual or regular in attendance at School?

(b) you have done something of which you are ashamed?

(c) you are called upon to do something of which you disapprove—e.g., to fight, or to work overtime when there are so many without employment?

(2) When we impute motives to other people, we observe what their action has been, examine ourselves to find what our motive for such action would have been, and attribute that motive to them. Is this a sound method of procedure?

(3) Do you think that conscious and deliberate self-examination is desirable as a method of facing the truth about ourselves, or undesirable as producing a morbid condition in which what we discover is fanciful and unreal?

2. Self-expression.

Everything which we think or feel or do is an expression of our self, for, whatever the ultimate source, it functions through the self. That we can think of our "self" as including all our thoughts, deeds, and feelings may be appreciated by considering some piece of work, an ideal, or an aspiration, to which a man has seriously devoted himself. Do you agree that a man might well feel that part of his "self" had perished if

(a) someone he loved were to die?

(b) a manuscript, or a collection, or the products of a hobby, on which he had worked for years, were suddenly destroyed?

(c) ideals he supported or organisations he had devoted himself to, were being abandoned?

Can you think of examples of the above—e.g., (1) the loss of interest in life, and rapid decline when they retire, of men whose

sole interest has been their work ; (2) people who have " nothing left to live for now," when in actual fact they have everything except the one who, they feel, was all their life ; (3) organisations with which you feel so closely identified that their failure would strike you with a sense of personal loss ?

3. Self-creation.

We can all call to mind examples of people whose influence over others is considerable because of some rather indefinable quality which they possess. Such people are apt for leadership, and we describe them variously as having strong will, firm character, or vivid personality. This influence upon others may be exercised either in the direction which we call *right*, or equally well in the direction which we call *wrong*—for man has freedom of choice, and may act as he will. But according to how a man usually acts, his character will tend to change. It is this which makes the idea of character-building amongst young people so important. Our personality is not something complete and fixed, nor is our fate bound upon our forehead. By selection of the better course of action and rejection of the worse, over a period of years we build up a fairly consistent way of behaviour and express the better side of our " self." It is equally possible to express the worse side. The poet Fletcher expresses this idea of man as the architect of his character :

" Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate ;
Nothing to him falls early, or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Man is his own star, and the soul that can
Be honest, is the only perfect man."

4. For consideration.

(a) The first series of Shakespeare's Sonnets is addressed to his friend, a man of rank, ability, and charm. The sonnets trace the story of Shakespeare's love for his friend through wrongdoing and estrangement to final reconciliation. In the early sonnets, Shakespeare is urgent that his friend should marry, and have children, so that death might not have the power to destroy his personality. (Sonnet VI. might be read to illustrate this.) Do you agree with the idea that a man's personality is perpetuated in his children ? Does it alter your view of what constitutes personality ?

(b) What personalities can we feel are still alive in the sense that we can still feel their impact upon our lives? Think of Jesus, and the way in which his message is an expression of his personality. In what sense do you consider Shakespeare's personality to be expressed in his plays?

(c) "Whenever a truly creative personality appears in history, the Power behind the Universe not only finds a new expression for some element in Its—or His—own nature, but also makes a fresh contribution to the actual task of creation."—(STREETER—*Reality*.)

(d) "The soul of man, highest of all created things, is surrounded by its unseen forces. What a grand time it will be when all of us who profess to be teachers, become receivers of the wireless telegraphy of the spirit of the living God, and so are raised from the religion of obedience into the religion of communion and divine power."—(From a letter of Joshua Rowntree's.)

II.—MARTIN LUTHER.

Bible Readings : Acts 9. 1-6 ; Romans 1. 16-17 and 3. 21-31. It is suggested that these be read during the lesson at the appropriate places.

Book References:

Luther and the Reformation. Mackinnon. (Longmans. 4 vols. 16s. each.)

Life and Letters of Martin Luther. Preserved Smith. (Murray. From a Library.)

Short Studies on Great Subjects. Froude. (Longmans. From a Library.) Three lectures on "The Times of Erasmus and Luther."

Suggested Hymns :

F.H.B. (new) : 409, 391, 353, 203.

F.H.B. (old) : 413, 93, 361.

Aim of the Lesson : To see in the life and work of Martin Luther an example of self-expression.

Notes on the Lesson.

It is suggested that this lesson on Luther and the following one on Loyola are studies of two men, each driven from within himself to initiate and lead a reformation. However important in other ways, it is suggested that the political, historical and ecclesiastical questions involved do not concern us so much as the personality and motives of the two leaders.

1. The Reformation.

The Reformation which commenced early in the sixteenth century, and resulted in the establishment of the Protestant Church, was due in a very real sense to Martin Luther. It is true that there were working, and had been working for a long time, forces tending to change the organisation of society and to challenge authority, whether political or religious. The rise of nationalism, for instance, implied a challenge not merely to political organisation but also to the temporal and spiritual authority of the Pope. The new intellectual attitude of enquiry and critical examination, fostered by the re-birth of learning and culture (Renaissance), was bound to have influences on religious thought, and the invention of printing made the Bible available

to all who could read. It had long been recognised that a reformation of abuses within the Church was needed, and attempts had been made to achieve it by Wyclif, Huss, Savonarola and many others, who attacked the more flagrant abuses; but these attempts had, at the best, only a partial and local success. Luther, on the other hand, endowed the Reformation with a force which swept it irresistibly along. This force sprang from the abounding energy and strength of Luther's personality and rested upon his personal faith; in proclaiming his religious message he was expressing a conception about the relationship between God and man which had become part of his very self. It is in this sense that we can think of the Reformation as an expression of Luther's self.

2. Early life.

Martin Luther was born on November 10th, 1483, at Eisleben, in the heart of Germany, of peasant stock. His father turned his attention to iron-mining and smelting, and the early poverty of the family gradually abated. The home atmosphere was pious, and discipline evidently very strict, for Luther, later in life, complained of it.

Luther's father was ambitious for his son, and was determined to give his boy that education which he himself had been denied. Martin proved a diligent and apt pupil at the local Latin school, at the higher school in Magdeburg (where he begged his bread in the streets as scholars often did), and at Erfurt University, where at the age of twenty-two he took a good degree. His studies in philosophy had brought him into contact with the "modern" thought of the day, and this teaching he inclined to, rather than to the traditional thought of earlier philosophers.

3. Renunciation.

At his father's wish, Luther studied law, but after two months he suddenly renounced the world and entered a monastery at Erfurt. Whether this was a sudden impulse, or whether it was the climax of a more gradual process of religious development, appears to be uncertain. Luther himself ascribes it to the fear of sudden death during a thunderstorm which overtook him on a journey from home to Erfurt. He was prostrated by a flash of lightning, and then and there vowed to become a monk. It is tempting to compare this with the story of St. Paul's conversion on the road to Damascus (Acts 9. 1-6). Luther's father was greatly disappointed at his son's decision, and saw it as the wanton throwing away of what might be a brilliant career, and perhaps as a waste of his gifts of intellect.

4. Monastic life.

Luther devoted himself thoroughly to his new life of learning, teaching, and meditation. In 1510 he visited Rome on monastic business, and was shocked, as others had been before him, at the low moral standards tolerated in the city and at the laxness of ecclesiastics.

Like St. Paul, again, Luther was concerned with the problem of salvation for sinful man. He brooded long, often in a mood of intense depression, over the question of how man could escape divine retribution. The teaching of his Church proclaimed absolution for sin through the sacrament of penance, but Luther was still troubled, being unable to see how a God of retribution could do other than punish a sinner according to his sin. Light broke upon him during the winter of 1512-13. He was studying the Epistle to the Romans, "the kernel of the New Testament and the clearest of all gospels," and found there (Romans 1. 16-17) a satisfaction for his doubts. He understood this passage to mean that by faith a sense of righteousness can be imputed to the sinner, whereby he may find salvation. This is to change a God of retribution to a God of grace, and, though Luther was unconscious of any serious divergence from the teaching of his Church, this was a new theology.

5. The challenge.

In 1517 Luther challenged the abuse of the sale of indulgences (as a means of revenue), and published the ninety-five points on which he was prepared to debate the matter in public. He was in consequence charged with heresy and schism. When examined upon these charges he denied that his action was heresy and refused to recant except he could be shown from Scripture to be in error. He had thus taken a further step in refusing to be controlled by papal authority, or by the decisions of ecclesiastical councils. He asserted the supreme authority of the Scriptures and claimed the right to interpret them through the workings of conscience. He reached this decision as a result of public debate and controversy. Luther was a famous debater, and often said that he learned a lot from his opponents who, by pressing him, compelled him to follow out his opinions to their conclusion, and thus discover what he really did believe. Does our Adult School method of discussion do something of the same sort for each of us?

A Bull of Condemnation was issued against Luther, who publicly burned it, and thereupon issued books and pamphlets (i) attacking the abuses of the Church and demanding reform, (ii) asserting the freedom of the individual Christian from priestly bondage, and (iii) re-stating his doctrine of justification by faith.

In 1521 the Pope issued a Bull of Excommunication and called upon the Emperor Charles V. to execute it. Luther was, therefore, examined by the Diet sitting at Worms, and, when asked to state definitely whether or no he recanted, replied, "Unless I am convinced by the testimony of Scripture or by an evident reason—for I confide neither in the Pope nor in a council alone, since it is certain that they have often erred and contradicted themselves—I am held fast by the Scriptures adduced by me, and my conscience is taken captive by God's Word, and I neither can nor will revoke anything, seeing that it is not safe or right to act against conscience. God help me. Amen."

6. The Protestant Church.

The breach with Rome was now complete, and strenuous teaching had already secured numbers of adherents. Letters, sermons and tracts poured from Luther's pen, and he also issued a German translation of the New Testament. By 1526 the Lutherans in the Diet succeeded in carrying the suspension of the Edict of Worms, but three years later it was again enforced. Against this a "Protestation" was signed by fourteen cities and a number of influential princes, and to this we owe the name Protestant.

7. Some qualities.

Temperamentally Luther was joyous and energetic, in spite of occasional bouts of depression. His conversation, recorded for us by several of his guests and friends, is lively, but at times marked with a coarseness which is very disconcerting, even when allowance is made for the prevalent low standards of the time. Perhaps his most outstanding quality was an unswerving and resolute will, which enabled him to stand firm against whatever odds. Whilst living under the ban of the Edict of Worms, it was not always possible for Luther to be where he would and to act personally, but a series of wonderfully revealing letters show how he helped and encouraged his deputies. Here is an example of delightful writing from a letter to the Chancellor in Saxony:—

"I have recently seen two miracles. The first was, that as I looked out of my window, I saw the stars and the sky and the whole vault of heaven, with no pillars to support it; and yet the sky did not fall and the vault remained fast. But there are some who want to see the pillars and would like to clasp and feel them. And when they are unable to do so they fidget and tremble as if the sky would certainly fall in, simply because they cannot feel and see the pillars under it. If they could only do this, they would be satisfied that the sky would remain fast."

8. Last days.

During the last ten years of his life Luther suffered from increasing ill-health, but worked with unabated fervour to maintain the Reformation. He revised his earlier translations into German of the Old and New Testaments, and the welcome for this boon of a Bible in the language of the people is shown by the fact that up to his death Luther's Bible ran through 377 editions. In addition to commentaries and tracts, Luther wrote some thirty-six hymns, a number of which have been translated and used in English hymnals.

In 1546 he visited his birthplace on a mission of arbitration. Though far from well, he faced the journey, in bad weather, with his usual courage, and preached to crowded congregations during his stay. But the strain upon his constitution was too great, and he died quietly on February 18th, 1546.

For discussion :

(1) What are the motives of a man who, like Luther, abandons the prospect of an easy (and perhaps lucrative) career, for the sake of an idea ?

(2) What is it, in such men, that gains and binds their followers to them ?

(3) Why do you think Luther was (or was not) expressing his "self" in his work for the Reformation ?

(4) To what extent do you think parents should guide or control the choice of a career for their children ?

III.—IGNATIUS LOYOLA.

Bible Reading : 2 Timothy 4. 1-8.

Book References :

Ignatius Loyola. Sedgwick. (Macmillan. 15s.)

Ignatius Loyola. P. van Dyke. (From a Library.)

The Jesuits in North America. Francis Parkman. (Out of print.)

A very readable account of the missionary work of the Society of Jesus, carried out under great difficulties.

Suggestions for Prayer :

(1) " O Thou Supreme King and Lord of all things, I, though most unworthy, yet relying on Thy grace and help, offer myself altogether to Thee, and submit all that is mine to Thee . . . it is my will, my desire, and my fixed determination to follow Thee. as close as possible, and to imitate Thee in bearing all injuries and adversities with true poverty, in things material as well as in things spiritual."

(2) " Take, O Lord, and keep all my liberty, my memory, my understanding and all my will, whatsoever I have and possess. Thou hast given all these things to me ; to Thee, O Lord, I restore them : all are Thine, dispose of them all according to Thy will. Give me Thy love and Thy grace ; that is enough for me."

(Both of these are taken from Loyola's " Spiritual Exercises.")

Suggested Hymns :

F.H.B. (new) : 200, 298, 360.

F.H.B. (old) : 58, 315.

Aim of the Lesson : To see in the life and work of Ignatius Loyola an example of self-expression.

Notes on the Lesson.

1. The Society of Jesus (Jesuits).

It was in 1539 that Ignatius Loyola founded the Society of Jesus, a religious order in the Roman Catholic Church. The society was planned as a disciplined and trained company of men, vowed to poverty, chastity and obedience, working for the spiritual health of themselves and their fellows. The form which the society took, its rules, and its manner of work, were so much determined by Loyola's attitude and belief, and so coloured by his personality, that we can think of the whole organisation as an expression of its founder's personality.

2. Early life.

Ignatius Loyola (his baptismal name was Inigo Lopez de Recalde), took his name from the castle Loyola, in the north of Spain, where he was born in 1491 (or possibly 1495). He was the youngest son of a nobleman, and served as a page at the royal court of Ferdinand and Isabella. Later he became a soldier, in which profession he appears to have displayed qualities of resource and striking common sense, as well as courage and devotion. When he was twenty-six years of age he was severely wounded at the storming of Pamplona by the French. His broken leg was badly set and had to be broken again and re-set: a long and painful convalescence followed. He asked for books of knight-errantry (the "novels" of that time), but the only books available were a *Life of Christ* by Ludolphus of Saxony, and a book of stories of the Saints. These two books affected him very greatly, and he was led to ponder deeply over his spiritual condition. His conversion was by a vision which appeared to him as he lay awake and "called him to heavenly things and the salvation of his soul."

3. Preparation and dedication.

When he recovered from his illness, Loyola journeyed to the monastery at Montserrat to make confession. He disciplined himself by fastings, vigils, and scourgings, and devoted several hours daily to prayer.

For some years he lived thus, studying and meditating deeply, during which time he compiled the original form of "Spiritual Exercises." This was a book, afterwards revised and amended, which aimed at arousing a conviction of sin in the reader, leading him to serve God, and confirming him in that way of life despite all difficulties. Loyola's early experience as a soldier peeps out in the military imagery used in several places in the books: e.g., "The Reign of Christ" conceives Jesus as calling his subjects to war against evil, and the battle is fought under "The Two Standards" of Christ and Lucifer.

He taught and explained the Scriptures to all who would listen to him, and at Alcalá, in 1526, his orthodoxy was questioned by officers of the Inquisition.

In 1523-4 he had made a pilgrimage to Jerusalem: he was at this time desirous to emulate St. Francis and attempt the conversion of the Turks single-handed.

For seven years, from 1528, he studied at the University of Paris, and here, for the first time, he came into contact with the new ideas of the relationship between God and man which Luther was preaching in Germany. These ideas Loyola rejected. It was here in Paris, too, that he met those who were to be his first

followers and chief helpers—Lefèvre, Xavier and Lainez. There were altogether, at first, seven of them who consecrated themselves to the service of God, took vows of poverty and chastity, and pledged themselves (i) to go as missionaries to the Holy Land, or (ii) if this proved impracticable, to place themselves at the disposal of the Pope to be used as he thought best.

4. The Society in being.

In the meantime Loyola was ordained, and, as the plan to visit Jerusalem fell through, the members of this new brotherhood journeyed to Rome. The Society was taking shape, rules were being devised, and Ignatius' suggestion that it be called "The Company of Jesus" was adopted. The members of the society were spiritual knights-errant, whose work lay in conducting missions, preaching both in the Church and in the streets, expounding the Bible, teaching children, making converts, and conducting people through the "Spiritual Exercises." Some of the established orders within the Church saw this new Society as a rival, and there was some opposition to face, but the Pope in 1540 issued a Bull which confirmed the recognition and establishment of the Society.

The rest of Loyola's life was spent in (1) drawing up the constitution of the Society of which he was the elected General; (2) improving and re-writing the "Spiritual Exercises"; (3) correspondence with the fathers in all parts of the world, giving advice, criticism, and encouragement.

5. Missionary work.

From the very beginning the Society had undertaken missionary work in various parts of the world, notably in India, South America, Central America, and among the savage North American Indians. The courage and devotion of these missionaries under hardship and privation, torture and death, were beyond description.

"The greater part of whatever was good and useful that had been accomplished for the civilisation of South America—the development of education, both primary and higher, the progress of agriculture—was their doing. In a word, the material and moral well-being of South America had been wrought by the Jesuits."—M. ANDRÉ: *La Fin de l'Empire Espagnol*.

6. Submission to authority.

Loyola had seen the results of the Renaissance in Italy, and greatly disliked and distrusted its effects. He felt that the revival of learning which had set men to work experimenting, thinking, speculating and exploring, had led men away from Christ, and therefore he consistently discouraged all novelties in

theology, philosophy and logic. To him liberty was licence—individual judgment was best subordinated to authority—obedience was a prime necessity. This belief is reflected in the Society, where the Jesuit's obedience to his superior was to be unquestioning, except only if he were bidden to commit a sin. He was not, for example, allowed to judge what kind of work best suited his character, gifts, and attainments, but was expected to accept without question whatever was allotted to him. The voluntary acceptance of this rigid discipline was one of the factors which gave the Society such power and energy.

7. Personality and methods.

Loyola's own nature was impetuous, overflowing with energy and enthusiasm. His temper was inclined to be hasty, but was increasingly brought under strict control. He was a visionary, but the romantic side of his nature was controlled by an intensely practical sense. It was this practical sense which led him to see that the best way to combat and press back the heretics of the north and the infidels of the east was to arouse a fervent enthusiasm first in Catholic countries. His mission in Spain is an example of this policy, and it is entirely typical of Loyola that he awaited a good opportunity before initiating it. As has already been stated, the Jesuits were not free from opposition within the Church itself, and the primate of Spain, the Archbishop of Toledo, opposed them and their plans for a mission in Spain. When the Archbishop was compelled to give way, Loyola wrote to him a most courteous, almost humble letter, to ensure that no wounded feelings might remain. This was a characteristic action. "It is better not to write words that bite," is a phrase which he once used.

8. Last days.

During his last years, Loyola's health failed, largely consequent upon his early austerities of life, but in all his sickness of body it was always noticed that "as soon as there was any hard work to be done the Padre was well again."

He died in 1556.

Questions for discussion :

- (1) What do you consider to be (a) the advantages, (b) the dangers, of a discipline based on unquestioning obedience? Have you ever experienced such a discipline?
- (2) What parallels can we draw between the Society of Jesus and the Salvation Army?
- (3) Do you feel that there was a unity of purpose, common to Luther and Loyola, in spite of their differences of creed?

IV.—CATHERINE BOOTH.

NOTES BY ALICE ROBSON, B.Sc.

Bible Reading : 2 Corinthians 4. 5-18.

Book References :

God's Soldier. St. John Ervine. (Heinemann. 10s. 6d.) From a Library.*Catherine Booth—A Sketch.* M. Duff. (2s.)*Life of Catherine Booth.* Booth-Tucker. (5s.)

These two books can be obtained from Salvationist Publishing and Supplies, Limited, Judd Street, King's Cross, W.C.1.

Suggested Hymns :

F.H.B. (new) : 229, 230, 244, 252.*F.H.B.* (old) : 72, 73, 97.

Illustrative Quotation :

" But I have no hope that *God will ever assure us that we shall lose nothing in seeking to do His will.* I don't think this is God's plan. I think He sets before us our duty, and then demands its performance, expecting us to leave the consequences with Him . . . I don't believe in any religion apart from *doing the will of God* . . . If my dear husband can find a sphere where he can preach the Gospel *to the masses*, I shall want no further evidence as to the will of God concerning him. If he cannot find a sphere I shall conclude that we are mistaken. But I cannot believe that we ought to wait till God guarantees us as much salary as we have hitherto received. I think we ought to do His will, and trust Him to send us the supply of our need."—Letter of Catherine Booth.

Aim of the Lesson : To watch the development of personality in a dedicated life.

Notes on the Lesson.

1. Early years.

Catherine Mumford was born in 1829 at Ashbourne, Derbyshire. Her mother, a strict Methodist, had left a comfortable home to marry a wheelwright with a gift for preaching. Life was intensely serious to her, and there were no story-books for the little daughter, for the first question Mrs. Mumford would ask about any book was, " Is it true ? " There were no playmates except Catherine's one brother, for worldly children might have an evil influence, so the child played with her dolls, sewed beautifully, read the Bible, and said later on that she could not remember any time when she had not an intense yearning after God. Cruelty, inflicted upon animals or human beings, caused her much suffering, and when one day she saw a man being taken to the lock-up by a

policeman, followed by a jeering crowd, she walked by his side, because he seemed to be alone and persecuted.

Spinal curvature kept her prostrate for many months at the age of fourteen. She read theology and came to the conviction that no man could be so bad as to be incapable of salvation. A few years later a threatening of tuberculosis caused her to be sent to Brighton, and it was a sad home (at Brixton) to which she returned, for her father, the one-time preacher and temperance advocate, had taken to drinking heavily. In 1852 she met at a tea-party a young man of her own age, who was asked to recite a lurid poem called "The Grog-seller's Dream." The awkward pause which followed the recitation was broken by a man who ventured to speak in defence of moderate drinking, but was answered crushingly by Miss Mumford, to the admiration of the reciter, who was William Booth.

The friendship between these two ripened quickly. "It seems as though we had intimately known and loved each other for years, and suddenly, after some temporary absence, had been brought together again," Catherine wrote. At the time they became engaged, Booth was an evangelist whom a wealthy Methodist was financing to the extent of £1 a week, but before long the domination of his patron became unbearable, and Booth renounced the £1 and sold his furniture, on the proceeds of which he lived for a time, kept in heart by Catherine's faith that God had not done with them. When he had come down to his last sixpence, and given that away to a consumptive girl, he was offered the charge of a circuit near Spalding. Catherine's letters to him at the time are full of good sense.

"Watch against *mere animal excitement* in your revival services . . . I believe in instantaneous conversion as firmly as you do ; at the same time I believe that half of what is called conversion is nothing of the kind, and there is no calculating the evil results of deception in a matter so momentous."

"As to business" (Booth had asked her if he had better give up the ministry and return to a business career), "I believe you may just as faithfully serve God in it as in the Ministry, whichever is your *right* place."

"Be willing to endure the thorn of *felt* insufficiency, and even inferiority to others, if His grace be only sufficient to make you useful in the vineyard."

Eventually Booth became a minister of the New Connexion, and married Catherine in 1855.

2. Home-making under difficulties.

After a week's honeymoon the Booths started on a long series of evangelistic visits to Guernsey, Sheffield, Dewsbury, Leeds, Halifax (where the eldest child, Bramwell, was born) and

Brighouse. Their days were spent in cold railway carriages or strange houses, their evenings in chapels and halls packed for revival meetings. At Gateshead they had for the first time a settled home, and Mrs. Booth was able to visit homes in the slum areas of the town and to get to know the people and the appalling conditions of their lives. In one house, where twins had just been born and there was no one else to help, she washed the babies in the only thing available, a broken pie-dish. Her own family had by now increased to four. It was at Gateshead that she testified to her belief in the right of women to preach, by writing a vigorous pamphlet in defence of an American woman preacher who had been censured by a local minister. Soon afterwards, as she sat in the minister's pew in her husband's chapel, she felt that there was something she must say, although she was afraid of looking like a fool.

" ' Ah,' I said, ' this is just the point. I have never yet been willing to be a fool for Christ. Now I will be one.' Without stopping another moment I stood up and walked down the aisle. My dear husband was just going to conclude. He thought something had happened to me, and so did the people. We had been there two years, and they knew my timid, bashful nature. He stepped down, and asked me, ' What is the matter, my dear ? ' I replied, ' I want to say a word.' He was so taken by surprise that he could only say, ' My dear wife wishes to speak,' and sat down."

Mrs. Booth's testimony deeply moved the congregation, and they and her husband asked her to preach at the evening service, which she did, and soon was able to carry on all her husband's work while he was away ill.

3. Free-lances.

William Booth's conviction that he was called to be an evangelist was deepened by the revelation of his wife's powers as a preacher. At the Conference of 1861 he incurred a good deal of criticism, and Mrs. Booth found it hard to listen to old men talking about procedure while thousands of souls that her William might save were perishing. At a critical moment, when a compromise was being discussed, she called out to her husband, " Never ! " Before long he resigned his ministry with the Methodist New Connexion, and the family set forth again on its travels, preaching and teaching all over the country. The fifth child was born at Penzance, the sixth at Leeds. Yet Mrs. Booth found time to conduct meetings for women in which she talked of social problems as well as religious ones. Destitute children, she thought, should be brought up in families rather than in big institutions, for " children brought up without love are like plants brought up

without sun." Finally, they settled in London, where the eighth and last child (the present General of the Salvation Army) was born. On a patch of waste ground in the East End a tent mission was begun, which later developed into the Salvation Army. Through all the difficulties of its inception Catherine Booth upheld and inspired her husband; at the same time she was running her house, baking the bread, caring for her delicate children, and preaching to East End dock-labourers and fashionable West End women. She began her mission in London with a meeting for prostitutes, and in 1884 opened a Rescue Home in Whitechapel, with her daughter-in-law, Mrs. Bramwell Booth, in charge. In the following year she appealed to Queen Victoria to use her authority to raise to sixteen the age at which a girl could legally consent to her own dishonour (it was then thirteen!), and a Bill to raise the age was speedily passed.

In 1888 Mrs. Booth was told that she was suffering from a small tumour of a cancerous type. She refused to be operated upon, and was taken home to the villa at Hadley Wood, where the family came and went perpetually about the affairs of the Army. "It was like a railway station," one of their helpers said, "rush, bustle, commotion—meals served when they could be served, and bolted rather than eaten."

"Look at this house in which I lie dying. It is more of a hotel than a home even now, not excepting my bedroom, where papa and all of you must needs bring your papers and business for me to listen to, and give my opinion upon."

The illness was long and full of pain, but she was able to send a message to the Army on its twenty-fifth birthday in 1890 to "my dear children and friends." A few months later she died, and fifty thousand people filed past the coffin of the Mother of the Salvation Army.

"First, she was good . . . second, she was love . . . lastly, she was a warrior," said William Booth at the funeral, and he dedicated to her his book *In Darkest England and the Way Out*.

"It will be an evergreen and precious memory to me that amid the ceaseless suffering of a dreadful malady my dying wife found relief in considering and developing the suggestions for the moral and social and spiritual blessing of the people which are here set forth."—William Booth, *In Darkest England and the Way Out*.

"When we come to face eternity, and look back on the past, what will be our regret? That we have done so much? Oh, no! That we have done so little; that we have not acted upon it to a greater extent; that we have not let God and Eternity be the all-absorbing theme of our lives; that we have wasted any energy, time, or strength on less important things."—From Catherine Booth's last sermon.

Section XV.

The Worth of Personality.

NOTES BY GWEN PORTEOUS, M.A., and ERNEST DODGSHUN, B.A.

I.—THE SPIRIT OF A MAN THAT IS
IN HIM.

Bible Readings : Luke 12. 4-7 ; Matthew 6. 24-34.

Book References :

The Way to Personality. George B. Robson. (Allen & Unwin. 3s.)*Adventurous Religion.* H. E. Fosdick. (Student Christian Movement. 6s.)*The Relevance of Christianity.* F. R. Barry. (Nisbet. 10s. 6d.)

Suggested Hymns :

F.H.B. (new) : 49, 61, 124.*F.H.B.* (old) : 339, 369, 380.

Aim of the Lesson : To see why every man is of infinite importance.

Notes on the Lesson.

1. The Bible Readings.

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"

"But the very hairs of your head are all numbered" (Revised Version rendering).

Here are tremendous assertions. Are they true? They are words which a sensitive man might well hesitate to repeat in the company of folk who are thwarted and limited by the difficult conditions of modern life. At the same time they are words to which a sensitive man returns with eagerness, feeling a strong desire to understand their meaning, if he can. Moreover, Jesus himself was sensitive to human need beyond what most of us

have the capacity to be. Is it possible that, if we realised the significance of these words of his, if we could accept what they imply, we might face with greater courage the onsets of hopelessness and despair? We might then have a greater sense of certainty about the nature and purpose of life, a more passionate conviction that living on is worth while in spite of anything that may happen to us individually, in spite of all that we know and feel of the actual nature of the burdens and perplexities which men are bearing. There are folk everywhere, fine folk, struggling heroically against desperate odds to live life as decently as they know how, who need to be assured that they count in the struggle, that they "belong," that without them the story of life would not be complete. Was this, by any chance, the belief of the author of the Epistle to the Hebrews when he suggested that even the great ones of the earth "without us should not be made perfect"? (Hebrews 11. 40). The grave difficulties in the way of holding such a belief are obvious. Let us look at some of them.

(a) The adaptations we are required to make under modern machine conditions tend to diminish the sense of individual worth. In spite of the increased leisure which the machine gives, there creeps over us a baffled feeling of anonymity or namelessness. We are submerged by the dwarfing pressure of numbers and the mass production of things.

(b) Unemployment is disintegrating to personality. An unemployed man tends to feel cut off from the life of the community, shut out from its fellowship. He doesn't feel to "belong."

(c) The "class barrier," which has for so long been recognised by the poor as a thwarting and embittering wrong, is now resented by an increasing number of more fortunate people as an estranging influence in their lives also. Their wealth makes it very difficult for them to release the sympathies they feel and even to promote the justice they desire, because they cannot cross the barrier or enter in any real sense into the lot of others. They are conscious of a real forbidding of fellowship, and they cannot share the common sorrows of the world because their wealth isolates them. They also do not "belong."

(d) We are haunted by the memory of the last war and by fear of a next. On Armistice Day two years ago we were told by broadcast that if those killed during the Great War could be raised from the dead and marched past the Cenotaph in Whitehall, the procession would take two and a half days to pass and it would stretch from London to Durham. It looks as if there are times in human history when the individual counts for little more than as cannon fodder. In what sense are the hairs of his head numbered?

(e) Scientists like Jeans and Einstein have revealed to us a Universe so vast that it appears to deny any possibility of individual importance.

(f) We find ourselves increasingly perplexed by questions about the fact and nature of immortality. When the curtain of death comes down, what next? Is there anything of which we shall be *aware*, which will make our present experience appear to have been worth while and intelligible? If the answer be "No," then in what sense are men immortal? Is this life *all* of which we shall ever be conscious? If the answer be "Yes," then a tremendous demand is made on human courage.

2. "Fear not."

"And I say unto you, my friends, Fear not" (Revised Version rendering).

We are children of our own age and our attitude of mind towards the quality and content of life, our thought about God and about ourselves, is inevitably influenced by considerations such as those outlined above.

They form the background against which we must set our response to the quiet certainty and conviction of the words of Jesus. Faced in his own experience by conditions that seemed to frustrate and limit personality, by pain and tragedy, having known how intolerably life could hurt, he asserted that there was in every man something so precious, so imperishable, strong and vital, something so immortal, that nothing outside of him could hurt or destroy it. Later on, Jesus proved beyond any shadow of doubt that death of his body could not touch it. What is this part of a man's being upon which Jesus set so high a price? He staked his whole life upon its supreme value in *everyman*. Because of his passionate belief in its infinite worth he died. "The spirit of a man that is in him," for which Christ died—whence does it come, what is its nature, and what is its significance for the race? For the moment we may call its expression in the human body, Personality. It is the most beautiful, purposeful, creative thing life has yet manifested. When we try to define the nature of that which is striving to express itself, we have to turn for help to seers and artists.

See the striving of Jeremiah to get this thought into words:

"I will put my law in their inward parts, and write it in their hearts." (See Jeremiah 31. 33.)

There is a sentence from the Book of Proverbs (20. 27):

"The spirit of man is the candle of the Lord."

Perhaps the writer of the Fourth Gospel has helped us most :

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life ; and the life was the light of men." (John I. 1-3.)

Turn next to Paul (1 Corinthians 12. 4-6) :

"Now there are diversities of gifts, but the same spirit. . . . And there are diversities of workings, but the same God who worketh all things in all."

Listen to Browning struggling to convey the same idea :

" . . . Thus He dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life : whose attributes had here and there
Been scattered o'er the visible world before,
Asking to be combined—dim fragments meant
To be united in some wondrous whole—
Imperfect qualities throughout creation,
Suggesting some one creature yet to make,
Some point where all those scattered rays should meet
Convergent in the faculties of man."

—BROWNING, *Paracelsus*, V.

Here is a modern poet who knew pain and sorrow intimately :

"And if, as weeks go round, in the dark of the moon
my spirit darkens and goes out, and soft strange gloom
pervades my movements and my thoughts and words
then I shall know that I am walking still
with God, we are close together now the moon's in
shadow"

"And if, in the changing phases of man's life
I fall in sickness and in misery
my wrists seem broken and my heart seems dead
and strength is gone, and my life
is only the leavings of a life :
And still, among it all, snatches of lovely oblivion, and
snatches of renewal,
odd, wintry flowers upon the withered stem, yet new,
strange flowers
Such as my life has not brought forth before, new
blossoms of me :
then I must know that still
I am in the hands of the unknown God ;
he is breaking me down to his own oblivion
to send me forth on a new morning, a new man."

—D. H. LAWRENCE, *Shadows*.

In the beginning the Word, life, the light of men—God ! That in man which is most truly personal, that in him which matters for the larger stream of life of which he is part, is the Word, is God. He is a living part of the life of God expressing itself through his personality. His body is its temple for a brief time only, its medium of expression. Could this have been in Paul's mind when he referred to human beings as temples of the Holy Ghost ? That which is being expressed, that which makes human life so precious and so beautiful, the " Word " made flesh in human personality, is something indomitable, unconquerable, stronger than catastrophe or pain, stronger even than death itself.

" For I am persuaded, that neither death, nor life, nor angels, nor principalities, . . . Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8. 38-39.)

II.—“I BELIEVE IN MAN.”

Bible Readings : Ephesians 2. 13-22 ; Mark 14. 32-42.

Book References :

Adventurous Religion. H. E. Fosdick. (Student Christian Movement. 6s.) Chapter entitled, “I Believe in Man.”

Reality. Streeter. (Macmillan. 8s. 6d.) Chapters VI., VII., and VIII.

Suggested Hymns :

F.H.B. (new) : 125, 214, 257.

F.H.B. (old) : 361, 362, 389.

Aim of the Lesson : To reconcile our knowledge of human limitation with a belief in the greatness of the spirit of man.

Notes on the Lesson.

1. Believing without having seen.

We have our moments of Vision. They are our moments of sanity. At such times we know that the spirit of man is an integral part of the being of God Himself. God and man are one by the most precious and intimate bond of personality.

“Closer is He than breathing, nearer than hands and feet.”

Truly, then, we think, there is no limit conceivable to what the mind and spirit of man will one day achieve.

“There is a difference between one and another hour of life in their authority and subsequent effect. Our faith comes in moments ; our vice is habitual. Yet there is a depth in those brief moments which constrains us to ascribe to them more reality than to all other experiences.”—EMERSON, *The Over Soul*.

With this thought of Emerson's in mind we face the fact that our moments of inspiration are very frequently succeeded by times of doubt and fear. There is something truly terrifying in the thought of man's ignorance and prejudice, his apathy and blindness of heart and of mind. Around us are evil and ugliness and stupidity. They are no abstract forces existing outside of and apart from man. They are the expression of his insensitiveness and his lack of understanding. The spirit of man is great. It prompts him to send out his tendrils to the stars. “But we have this treasure in earthen vessels.”

2. The humility which accepts human limitation.

It looks as though this was the fact that Jesus came to accept in the Garden of Gethsemane. In his early experience in Galilee

what love and devotion had been his! How easy for him then to believe in the greatness of man! Later, when men came to understand some of the implications for life of the truth he would have them believe and accept, he sensed their hostility, their active antagonism and the personal dislike so wounding to the spirit of a sensitive man. With what eagerness and longing for understanding he would turn to his close friends! There, with them, he would feel at home. Then followed the slow realisation that no such understanding was possible. Three of the dearest lay asleep at the most critical moment of his life, and not one understood the magnitude of the issue. There was acute conflict in the mind of Jesus. "And his sweat became, as it were, great drops of blood falling down upon the ground." What was the nature of the conflict? We shall never know the whole of it. In part it was the agony of disillusionment and doubt. Was man worth while? Was he worth saving? He knew so little, he was cruel, he was blind and insensitive to spiritual issues, his progress was so slow that it could hardly be registered. Could an intelligent man continue to believe in humanity, with its "futilities, blunders and tragic ineptitudes"? The conflict was resolved in Gethsemane. Jesus returned to his friends with dignity in his bearing and quiet assurance in his words. The decision had been made and it was the most momentous decision of his life. "Sleep on now and take your rest: it is enough." The moral issue of right and wrong once settled, even a Cross was simple compared with the agony of indecision. "For my yoke is easy, and my burden is light." One man had seen the pitiful weakness and limitation of men, but no man living had so truly seen their greatness. In Gethsemane Jesus was stripped of illusions about men and yet he believed in them. "His estimate of human personality, its divine origin, its spiritual nature, its supreme value, its boundless possibilities, has been rightly called his most original contribution to human thought" (Fosdick, *Adventurous Religion*, p. 37). Sons of God! Accordingly, Jesus made the decision to start his work all over again, to accept the fact of man's blindness and ignorance, to identify himself fully with it, in humility to try another way of winning him. "Rise up, and let us go." The way led straight on to death.

"Jesus, whose lot with us was cast,
Who saw it out from first to last;
Patient and fearless, tender, true,
Carpenter, vagabond, felon, Jew:
Whose humorous eye took in each phase
Of full rich life this world displays,
Yet evermore kept fast in view
The far-off goal it leads us to;

Who as your hour neared, did not fail—
 The world's fate trembling in the scale—
 With your half-hearted band to dine
 And chat across the bread and wine :
 Then went out firm to face the end
 Alone, without a single friend :
 Who felt, as your last words confessed,
 Wrung from a proud unflinching breast
 By hours of dull ignoble pain,
 Your whole life's fight was fought in vain,
 Would I could win and keep and feel
 That heart of love, that spirit of steel."

—Published anonymously in *The Spectator*.

3. Personality and its implications.

Mr. G. K. Chesterton has declared that men cannot bear to be reminded that they are Sons of God. In other words, if they accept the belief of Jesus about the worth of personality in spite of all human shortcoming, the implications for life will be revolutionary and far-reaching.

Will you consider some of them ?

(a) The most significant thing in man is personality—the real man, the integrated man, the whole man, the expression of God within him. Every man, however degraded, has that of God within him. When he comes to himself, when he is aware of that within him which is personality, he is aware of God.

(b) Once he is aware that the most precious thing he possesses he shares with all other men, rich and poor, ignorant and learned, good and bad, attractive and repulsive, there dawns upon him a sense of his true relationship to them. He and they are one, bound irrevocably by the most intimate bond of personality. He shares the most vital thing of which we have any experience with all other men. Once conscious of a relationship so close as this, he must care for the other man intimately and tenderly, with, at any rate, as much concern for his welfare as he feels for his own. In other words, for him his neighbour counts, he belongs, the hairs of his head are numbered. Down go the estranging barriers, of class and of race. Men are one.

" But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Ephesians 2, 13-19.)

This is the secret which lies behind much of the greatest of the world's literary art. It is the discovery we are helped to make in the light of the experience of Christ.

(c) There must be something of the patience of Gethsemane in the face of ignorance and evil. Consider the following passage from a modern novel. The reference is to the ignorance which would frustrate and thwart the scientist and seer. The scientist is speaking :

" Those men can't put out the light. I'm not afraid of that. I say they can't put it out. I won't believe it. Not all the winds of the world can blow it out. If others do not know it is there, because it is hidden, we do. Don't we ? We've got to stand by. It will be wanted some day."—From *All Our Yesterdays*, H. M. TOMLINSON.

The world around us reflects very clearly the limitations of the human mind and spirit. It is admittedly a world full of problems and perplexities. The world in which Paul lived had also its share of difficulties to be overcome ; it was the world which had recently crucified Jesus. Paul can have retained few illusions about it. He knew that the treasure was committed to earthen vessels. Yet he was equal to it, in the spirit which enabled him to write to the Corinthians :

" We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed." (2 Corinthians 4. 8 and 9.)

4. Concluding thought.

Is something like this really the hope before humanity ? There will be many who will exclaim, " Far too Utopian, too idealistic, for a world like this ! " But have the ages produced any better way ? With all our undoubted gains, the philosophy of the jungle still threatens to hold sway ; fear paralyses men's best efforts after peace ; in some directions advance in knowledge has outstripped our capacity to handle it for the common well-being.

Is not the friendship to which Jesus calls us the soberest common sense ? Yet we have not dared to interpret it at its richest, and his Gospel is truly a clarion call to face the issues in greater faith, out of the conflicts of humanity to build a new race.

III.—“ I BELIEVE IN PROGRESS.”

Bible Readings : Luke 9. 23-25 ; 1 Corinthians 12. 12-31.

Book References :

The World of William Clissold. H. G. Wells. (Out of print, but obtainable at libraries.) Vol. I. Pages 83-122.

Inheritors. Susan Glaspell. (Benn 4s.) Act I.

Suggested Hymns :

F.H.B. (new) : 20, 43, 150, 214, 364.

F.H.B. (old) : 344, 357, 367.

Aim of the Lesson : To see how men may walk life's common ways for the redemption of the world.

Notes on the Lesson.

1. The adventures of mankind.

Human personality is of infinite value in that it partakes of the life that was “ in the beginning, is now, and ever shall be.” Shakespeare rightly reminds us that “ the web of our life is of a mingled yarn, good and ill together.” Man bears about him the indelible stamp of his humble origin, yet “ the throne of the Godhead is the human mind ” (Goethe). There may be original sin, there is certainly original righteousness—and behind us is a magnificent legacy. When Emerson bids us set the days and the hours against the centuries and the years, he invites us to read a more wonderful story than was dreamed possible in bygone ages. We must accept the fact of man's limitation. We can counteract it and recover a sense of his dignity when we read his story and set it in its true perspective. From the moment when life first stirred there have been organisms which have shown an ever-increasing capacity to live a richer and a fuller life. Growth in range has been steadily progressive towards a more intelligent and sensitive mental being. The story is one of development in judgment, feeling and perception, and with the advent of man the process has been swift. In the last century Thoreau was able to write

“ The lives of but sixty old women, say of a century each, strung together are sufficient to reach over the whole ground. Taking hold of hands, they would span the interval from Eve to my own mother. A respectable tea-party merely, whose gossip would be universal history.”

In these few hundred centuries man has travelled far.

"So let us exalt man's achievements—which cannot be near their end. He brings the stars near; he can see the invisible, hear the soundless, and play with many stretches of the great gamut of electro-magnetic vibrations; he can weigh the universe in a balance and knock fragments out of an atom; he can wring bread (or fertilisers, at least) out of the thin air; he can tame the microbe and turn the wolf into a dog; and all this, with how much more like it, refers only to one side of a man's life—as minister and interpreter of Nature. In his life of emotion and imagination, artistry and aspiration, how unique is man—who emerged from a stock common to him and to the anthropoids."—SIR J. ARTHUR THOMSON.

In these few hundred centuries only, man has developed from the fierce, intensely individualistic, ape-like being to the scientist, the engineer, the thinker, the social reformer of to-day, from the self-regarding savage to the self-neglectful, disinterested pursuer of truth, of beauty for their own sake and for the sake of humanity. It is a story of growth out of narrow, isolated individualism into capacity for fellowship and co-operation, from separated, divided units of being to Sons of God. "For we are all members of one body."

It is a story of increasing awareness of a relationship with the Universe, with the Power behind and above human individuality, and of man one with another. It is also a story of struggle and pain, of disappointment and despair. Courage and faith have triumphed again and again, but behind us lies more than one record of Gethsemane.

2. To what end?

The first act of Susan Glaspell's play, *Inheritors*, gives a dramatic picture of the impact of new ideas about the nature and origin of man upon one who had little academic knowledge but who was rich in that wisdom of the heart which is spiritual insight. Having the root of the matter within him he leapt to the vital implications of the new learning.

FEJEVARY: When you think we have hands because ages back—before life had taken form as man, there was an impulse to do what had never been done—when you think that we have hands to-day because from the first of life there have been adventurers—those of best brain and courage who wanted to be more than life had been, and that from aspiration has come doing, and doing has shaped the thing with which to do—it gives our hand a history which should make us want to use it well . . .

SILAS: But think what it is you've said! If it's true that we made ourselves—made ourselves out of the wanting to be more, created ourselves you might say, by our own courage . . .

How long has this taken, Felix, to—well, you might say, bring us where we are now ?

FELIX : Oh, we don't know how many millions of years since earth first stirred.

SILAS : Then we are what we are because through all that time there've been them that wanted to be more than life had been.

FELIX : That's it, uncle Silas.

SILAS : But—why, then we aren't *finished* yet !

FEJEVARY : No. We take it on from here.

SILAS (slowly) : Then if we don't be—the most we can be, if we don't be more than life has been, we go back on all that life behind us ; go back on—the—

FEJEVARY : Go back on the dreaming and the daring of a million years.

It is the possession of personality which relates man to this rich inheritance, bequeathed to him from the daring and the dreaming of the past. He has incurred a debt which can be paid in one way only. The obligation is upon him so to live, so to think and feel and be, that he adds something vital, of himself, to the quality and content of the stream of life. Up to the full bent of his capacity, whether that be small or great, he must strive to enlarge the area of mental and spiritual consciousness in his lifetime.

If you wished to play your part in this way, which movements in modern life do you think would help you most ?

What agencies would you use ?

What value do you attach to religious, educational, social, political and peace organisations ? How far do they help you to walk life's common ways for the redemption of the world ?

A young man is said to have asked Mr. Bernard Shaw how to make the most of his life. This was Mr. Shaw's reply : " Find out the trend of the Universe and get in line with it." What do you think is meant ?

As a concluding thought, consider these words of Mr. H. G. Wells :

" We are here, my brothers, for what end ? To serve the purpose and the spirit that has been breathed into our lives. We live, not for ourselves, but for growth, growth that goes on for ever. To grow out of our cracks and crannies, out of our meanness and littleness, out of our blindness and darkness into greatness and light. To grow, at last, into the understanding of God."

IV.—“ I BELIEVE IN LIFE ETERNAL.”

Bible Reading : 1 John 2. 25 to 3. 3.

Book References :

Adventurous Religion. H. E. Fosdick. (Student Christian Movement. 6s.) Essay 11.

Reality. B. H. Streeter. (Macmillan. 8s. 6d.) Chapter X.
“ Ode on Intimations of Immortality.” Wordsworth's poem.

For consideration :

“ I believe in the Beloved Community and in the spirit which makes it beloved, and in the fellowship of all those who are, in will or in deed, its members. I see no such community as yet, but, none the less, my rule in life is, Act so as to hasten its coming.”—
JOSIAH ROYCE.

Suggested Hymns :

F.H.B. (new) : 48, 59, 158, 225.

F.H.B. (old) : 365, 410, 413.

Aim of the Lesson : To affirm that the spirit of man is indestructible and claims kinship with the eternal.

Notes on the Lesson.

(Readers may like to be reminded of recent treatments of this subject in previous Handbooks : *New Life* (1921), page 165 ; *Belief and Life* (1932), page 19 ; *Life is Worth Living* (1933), page 280.

1. An imperious affirmation.

It is quite possible that many may be willing to use the words of our title, and yet be conscious that, taken in their general sense, they express a venture of faith rather than a reasoned conviction. It is common to think of Immortality as a question of the future alone, of a life for the individual after the death of his body, of “ that undiscovered country ” beyond the seen ; whereas, it is, in addition to this, an imperious affirmation about the quality of our life here and now. Both these aspects of the nature of Immortality enter into our field of consideration, but, for the purpose of this series of lessons, the second is the more important.

(1) “ If a man die, shall he live again ? ” (Job 14. 14.) Let us recognise with reverence and understanding the age-long desire and anxiety of the human heart for certainty on this matter.

" If a man die, shall *he* live again ? " To this great question we simply do not know the answer. And yet, while confessing ignorance, we share a common hope rooted in the deepest experience of the human race. We desire immortality ; we hope for re-union with loved ones after death ; we feel that life is less than we know it to be in our best moments here if it be but " a vapour that appeareth for a little time and then vanisheth away " ; we have the passion to adventure and to create still more after this present opportunity is gone ; we wish to continue to be intelligent, sensitive and alert ; we have the high desire that humanity may have better chances of accomplishing the true destiny of more intimate sonship with God. The desire for more life springs from the sense that, on the whole, life is good, and that it would be good if life were continued after death. The question as to whether this will happen is a human question and a rational one. It touches the deeps of our experience very closely, and it affects the beliefs of brave men and women. It must be approached with sympathy and tenderness. There seems no ascertained forbidding by science, if what Professor William Brown says is true. In his *Science and Personality* he asserts :

" There is nothing to prevent us from holding the view that, although self-conscious mind may have developed out of a simpler biological process, it gradually achieves a greater and greater degree of independence and is able to react upon the body with an increasing degree of freedom and determination of psychical activity, and eventually may survive physical death. We cannot say for certain that the opposite is proved by modern science, viz., that the mind cannot survive bodily death. . . . It is at least conceivable that all the reality of value that has been produced in each individual through his conscious experience of this life, in touch with physical matter, may be retained and preserved in relation to another universe."

Is it possible that man is not as yet sufficiently developed, either mentally or spiritually, to understand the true nature of life, and that he may eventually arrive at far greater certainty on this point ?

(2) *An imperious affirmation about the quality of our life now.* What do we know of the nature of " Eternal Life " now ? Will you consider the following suggestions ?

2. Consider these things.

(a) If what we have asserted in these notes about the nature of personality be true, if it be the Spirit of God expressing itself in a human body through human individuality, then there is that in man which cannot be destroyed though his body crumbles into dust.

(b) All of us have, at least sometimes, felt lifted above the level of material surroundings and have sensed a quality in life's experience which had for us enduring worth, and we realised

"A deeper transport and a mightier thrill
Than comes of commerce with mortality."

These things belonged to a world in which our spirit lived, at least for a time, and which it coveted as an abiding dwelling-place. There are undoubtedly moments when our spirit claims a kinship with what is at present greater than itself, eternal in the heavens, and harbours the hope that closer contact may some time be achieved.

"And this is the promise that he hath promised us, even eternal life. Beloved, now are we the sons of God, and it doth not yet appear what we shall be." (1 John 2. 25 and 3. 2.)

"Then comes the happy moment ; not a stir
In any tree, no portent in the sky ;
The morn doth neither hasten nor defer,
The morrow hath no name to call it by,
But life and joy are one—we know not why,—
As though our very blood, long breathless lain,
Had tasted of the breath of God again.

But O most blessed truth, for truth thou art,
Abide thou with me till my life shall end.
Divinity hath surely touched my heart ;
I have possessed more joy than earth can lend ;
I may attain what time shall never spend.
Only let not my duller days destroy
The memory of thy witness and my joy."

—ROBERT BRIDGES.

(c) The question, "If a man die, shall he live again?" is important, but there is another question which is at any rate equally important. When death comes, has that man so lived that he deserves immortality? When the curtain is lowered, what is there in him of such quality that it will defy time and change? Has he so lived that his annihilation would be unjust?

Consider the following quotation :

"Each one of us is in this world to create a personality which *ought* to endure. That is our task; whether or not the personality we have so created *will* endure is God's responsibility, not ours. Perhaps this life is the only one which is given to us; he who wants another must needs win it."—E. L. ALLEN.

Eternal life is a matter not so much of time as of quality. It is a state of awareness of those things in life which are of eternal value—of love, courage, devotion to truth, sensitiveness to beauty

and righteousness. He who strives after these, however humbly, knows eternal life here and now.

(d) Whether or no we retain our individual identity in another life, the adventure of life will go on. Truly, "it doth not yet appear what we shall be." There is no limit set to what the mind and spirit of man can achieve. The "Beloved Community!" Can it fail to come? Can we fail to give ourselves to the tremendous adventure of making it real? Does the following quotation from Mr. H. G. Wells inspire us to act so as to hasten its coming?

"Since man in a few hundred centuries has travelled from that lonely savage in the upland caves to the engineer and chemist and psychologist of to-day, since to-day there is a constantly increasing stimulation and enlightenment of men's minds, since there are no real positive obstacles to human progress but only negative ones—ignorance, obstinacy, habit, doubt, and superstitious fear which vanishes before the light—it is not difficult for me to believe that in quite a few generations, in quite a little time, our race, moving necessarily in the direction of its innate promptings, will enter upon a life that would be altogether wonderful to us could we but anticipate it, that will be broad and gracious and lovely and beautifully eventful beyond anything we can dream of now or desire."—*The World of William Clissold*, Vol. I, page 118.

"And every man that hath this hope in him purifieth himself."
(1 John 3. 3.)

Section XVI.

Some New Testament Letters.

NOTES BY ANNA L. LITTLEBOY.

Introduction.

Probably all the books that make up the New Testament were written between A.D. 50 and 150. For the first twenty or thirty years after the close of the earthly life of Jesus, the disciples went about telling what they had seen and heard. They were men unaccustomed to writing. Also they shared the belief of their age that Messiah was shortly to set up his kingdom, and, to them, this meant the speedy return of Jesus in glory. In last year's lessons we saw something of the way in which the Gospels came at last to be written (*Paths to Freedom*, p. 206); but they were not the earliest of the New Testament writings. They were preceded by what we now speak of as Paul's Epistles.

Paul spent the last thirty years of his life in carrying his message through Asia Minor, Macedonia, Greece, and, at last, to Rome itself. Naturally he wished to keep in touch with the little companies of Christians he had gathered, and some of his letters to them, handed down for nineteen centuries, are the earliest New Testament documents we possess. If we can remember that they were urgent messages, written "out of the abundance of the heart," to warn or reprove or encourage these first Christians, we shall get a vivid picture of the problems of these predecessors of ours, and perhaps find the key to some of our own.

Note to Leaders.—It will not be possible in the time at the disposal of an ordinary School to refer to all the passages suggested; but the lesson opener should previously have referred to them and thus be able to give a more vivid picture of these early Christians and of Paul's concern for them. The Authorised Version should be compared with the Revised Version and with the Twentieth Century and Moffatt renderings.

The following books are recommended :

St. Paul and his Writings in the Light of To-day. Edith Ratcliffe.
(Allenson. 5s.)

The Life and Ministry of Paul the Apostle. Eleanor D. Wood.
(Out of print, but in many School and private libraries.)

The following volumes of *The Century Bible* contain detailed information and useful notes. (Nelson. 3s. 6d.) :

Thessalonians and Galatians. Walter A. Adeney.

I and II Corinthians. J. Massie.

Ephesians, etc. (containing *Philippians*). G. Currie Martin.

Paul the Pioneer. M. C. Albright. (N.A.S.U. 6d.)

I.—A WORLD RELIGION OR A JEWISH SECT?

(Paul's Letter to the Galatians.)

Bible Readings : Gal. 5. 13 to 6. 10. (Take in conjunction with par. 4 below.)

(No reference is made in the notes to Gal. 3. 6-26 or to 4. 21-31, as these passages are survivals of the Rabbinic method of allegorising the Old Testament stories in which Paul had been brought up, and mean little to us.)

Suggested Hymns :

F.H.B. (new) : 139, 340, 245.

F.H.B. (old) : 158, 239, 383.

Aim of the Lesson : To see what Paul meant by his claim for Christian liberty.

Notes on the Lesson.

1. The Galatians : who were they ?

When Paul wrote this letter he had been at the work to which he felt himself called for about twenty years. On the first of his great missionary journeys (Acts 13 and 14) he had travelled through the southern part of the Roman Province of Galatia, visiting the principal cities, Pisidian Antioch, Iconium, Lystra and Derbe. He had been driven from city to city by persecution, and at Lystra had been stoned and left for dead. A second visit is recorded in Acts 16. 1-6, and a third in Acts 18. 23. These cities contained peoples of various races, but the Roman power had welded them into a kind of unity, and it was probably the little companies of converts in these cities, whom Paul knew so well, that he addresses by the comprehensive term, Galatians.

After his second visit, Paul had gone on to Europe, and his letter to the Galatians was most likely written from Corinth, though some scholars think it was written from Ephesus rather later. It was certainly written between the years 50 and 55, probably a little later than the letters to Thessalonica, and about the same time as, or a little earlier than, the letter to the Romans.

2. Paul's stand for Freedom.

To the average Jew, religion meant keeping the "Law of Moses," and a great many traditional laws in addition, which sought to regulate the commonest details of life, and were so burdensome that it was impossible for an ordinary man to keep them all. See what Peter said about them (Acts 15. 10). Paul had been brought up a strict observer of the Law, and it could only have been as the result of a great struggle that, after his meeting

with Christ on the road to Damascus, he saw that those who were saved by their faith in Christ could have no need to become Jews by receiving circumcision or keeping Jewish legal enactments. But even those Jews who had become Christians could not quickly break with their past ; and a great part of Paul's life was occupied by the struggle to maintain freedom for his converts, a struggle in which he was faced by the bitter hostility of many of the Jewish party. These followed him from place to place, undermining his influence, and teaching that Christians must submit to the Jewish Law. News was brought to Paul that this had happened in the Galatian churches, and he writes vehemently, at white heat, to upbraid the Galatian Christians for their instability. Try to see his letter as a message from a leader to friends who were playing him false.

An ordinary letter of the period (see examples given in Chapter I. of E. D. Wood's *Life of Paul*) gives first the name of the writer and his greeting to the person or group addressed, and follows this by prayer and thanksgiving for them. This is Paul's usual method ; but here he is in such hot haste to get at what he wants to say, that he bursts immediately into his subject : " I am astonished at your so soon deserting him who called you ! " (Gal. i. 6).

To Paul it seemed that the Galatians must have been " bewitched," having experienced the life of faith in Christ, to turn back to " works of the Law " for salvation (Gal. 3. 1, 2). These things were mere " rudiments " (Gal. 4. 9-11)—what Jesus had spoken of as " making clean the outside of the cup." As he argued with them he was led to a great conclusion—a marvellous thing to be said by a man of his time and nation—that in Christ Jesus there was no distinction of race, of social status or of sex (Gal. 3. 28). Have we yet learnt to act fearlessly on this principle ?

In a personal passage (Gal. 4. 12-20) Paul reminds the Galatians of their first acquaintance with him. Some illness had detained him amongst them—something that might have prejudiced them against him. Instead they had met him with affection and " would have plucked out their eyes " to give to him. How could it be that they—his own children—now looked upon him as an enemy ? Their real enemies were those who tried to bring them once more into bondage.

3. A piece of autobiography.

Paul's authority had been called in question, and so he reminds the Galatians that his commission to preach the good news had come from Christ himself. There follows (Gal. 1. 11 to 2. 10) a very interesting piece of autobiography. It is difficult exactly to fit in Paul's story with that given in the Acts ; but this

is a first-hand account of happenings he could never forget, while the account in the Acts was written some years later by another. Two points are of special interest:

(1) *His retirement to Arabia* immediately after his call. It may well be that, like Jesus himself after his baptism, he felt the need of retirement so as to readjust his life.

"Would [this revelation] not entail the giving up of old associations, old ties, old friendships, along with all the privileges and status he possessed and the hopes he had entertained? . . . Would he not have to sacrifice honours already won as well as honours in store? . . . Might it not also mean being cast off by his family, which would carry with it at any rate the risk, if not the certainty, of losing his inheritance and of going forth into the world forsaken by his friends, giped at by his enemies, poor and outcast? . . . Why did he feel himself called upon to take such risks? Simply because of this revelation on the road to Damascus, when words of living power burned themselves upon his memory for evermore."—EDITH RATCLIFFE.

(2) *His reproof of Peter*.—In Gal. 2. 11 ff. Paul tells how for the sake of liberty he had to withstand Peter himself, and his earliest friend, Barnabas. Peter had himself been taught not to call unclean what God had cleansed (Acts 10. 15, 28); but his old temptation to vacillation overcame him and, to please strict Jews, he left off eating with Gentiles. In his eagerness to enforce his argument we cannot be sure when Paul comes to the end of his public reproof of Peter. But in Gal. 2. 16 he lays down the great principle that even *Jews* were saved by faith in Christ, not by keeping the Law. To depend on the latter was to be severed from Christ (Gal. 5. 2-6).

4. Set free—for what?

As Paul emphasised the freedom to which the Galatians had been called, might it be that some should misunderstand and think they were at liberty to follow their impulses, trusting that their profession of the name of Christ might save them from ill consequences? That was not the sort of liberty Paul had in mind. The great moral obligations of the new life might indeed no longer be kept as rules, but would grow naturally from the life of the Spirit within the man, as fruit from a tree (Gal. 5. 16-24). If, like Paul, the Galatians could say that Christ was living in them, (Gal. 2. 20) that life would bring with it those fruits of love and joy and peace and patience, as well as helpful sympathy (Gal. 5. 25 to 6. 5) and perseverance in well-doing (Gal. 6. 7-10). Such a life might well be described as "a new creation" (Gal. 6. 15).

In our reaction against some of the phrases in which Christianity has been preached, do we miss the joy and exhilaration of the life Paul describes?

II.—CHRISTIAN LIVING IN A PAGAN CITY.

(Paul's "First" Letter to the Corinthians.)

Bible Readings : 1 Cor. 1. 10-13 and 3. 1-9 (in connection with par. 4 below). 1 Cor. 12. 27 to 13. 13 (after considering par. 5).

Book References. See Introduction.

Illustrative Quotation :

" St. Paul . . . was not deterred from writing a letter to a few friends at Corinth because he could not foresee the day when it would become the First Epistle to the Corinthians."—A. A. MILNE.

Suggested Hymns :

F.H.B. (new) : 361, 362, 341.

F.H.B. (old) : 390, 101, 241.

Aim of the Lesson : To see how difficulties in community life disappear in the presence of love.

Notes on the Lesson.

1. Corinth.

At the south end of the isthmus which connects North and South Greece, and at the head of a gulf opening West into the Adriatic Sea, stood the great city of Corinth. It was splendidly situated for commerce. Travellers and goods from Egypt, Asia Minor and the East, whether coming by sea or land, embarked at Corinth for the voyage to Rome. There is now a ship canal across the isthmus, but in Paul's time ships frequently disembarked cargoes for the West at the Eastern port of Corinth (Cenchræa) to save the difficult and stormy voyage round the South of Greece.

Corinth was the residence of the Roman governor of the province of Achaia, and the Roman gladiatorial shows had been introduced ; while the revival of the old Greek Isthmian games, held every two years, brought crowds of strangers. The wealthy classes lived in great luxury, and the slave population was said to be double the number of free citizens. At the great temple of Venus, situated on the highest point of the city, profligacy was carried on under the guise of religion. In fact, " To live like a Corinthian " was a proverbial expression denoting a life of sensual luxury. See how Paul uses illustrations from the games (ch. 9. 24-27), the gladiatorial shows (ch. 4. 9 ; 15. 32), and from the

many temples which looked down over Corinth (ch. 3. 16, 17; 6. 19, 20). The terrible picture of the pagan world given by Paul in his letter to the Romans (Rom. 1. 24-32) was, we remember, written from Corinth, and was no fanciful sketch. Yet even here, Paul had gathered a little company of Christians.

2. Paul's stay at Corinth.

The story of Paul's first visit to Corinth is given in Acts 18. Driven by hostile Jews from the Macedonian towns of Thessalonica and Beræa, he had taken refuge in Athens. Here we know he had not had much success, and he may have come to Corinth in some discouragement. "I was with you," he says, "in weakness and in fear and in much trembling" (ch. 2. 3). Finding a home with the Jew Aquila and his wife Priscilla, and working at the making of tent-cloth to support himself, he settled down for eighteen months, and gathered together a church. Few converts were people of social importance (ch. 1. 26-28), some were slaves (ch. 7. 21); some had lived a life of vice (ch. 6. 11). Paul's irony in ch. 4. 8-16 shows that some, at any rate, were people of education, priding themselves on their position and learning.

3. Paul's anxiety for his friends in Corinth.

After Paul left Corinth his friends there must continually have been in his thoughts. "Anxiety for all the churches" was a daily burden (2 Cor. 11. 28). Corinth was clearly not an easy place in which to be a Christian, and, knowing the temptations to which his converts were exposed, he had written them a previous letter (ch. 5. 9) which has not come down to us (unless, as some think, we have it embedded in 2 Cor. 6. 14 to 7. 1, which breaks the sense where it now stands). Then he had sent Timothy to represent him (ch. 4. 17; 16. 10). But before Timothy could arrive, visitors, members "of the household of Chloe" (ch. 1. 11), had brought him disquieting news. They told him of party spirit in the church (ch. 1 to 4), of gross immorality (ch. 5), of lawsuits between Christians (ch. 6); perhaps also of disorders at the Lord's Supper (ch. 11. 17-34). A letter had also been brought to him, asking his advice on various subjects. These questions he takes up in ch. 7; and it is interesting to see how he passes from one of their questions to another: "Now concerning" this or that. We have not time to consider these questions here, and some of them are not of permanent interest. We must concentrate on two matters of deep and lasting importance.

4. What Paul thought of party spirit.

This is the first subject dealt with after Paul's greeting and thanksgiving. Splitting up into parties was a common feature

of Greek life, the Greeks being very proud of skill in argument. Paul has been told how, while some of the converts were jealous of any other leadership than his, some had attached themselves to the learned and eloquent Apollos (see Acts 18. 24 to 19. 1). Others, perhaps the Jewish Christians, called Peter their leader, and some (it is not clear on what grounds) claimed to follow only Christ. It does not seem that the leaders were to blame for this; at any rate, Paul's references to Apollos are entirely friendly (ch. 3. 6; 16. 12).

It may have been the Apollos party which complained that Paul's preaching was too simple for people of culture such as they claimed to be. "Christ the Crucified" was an offence to Jews and "sheer folly" to the Gentiles (ch. 1. 22-25). But to Paul it was the one theme that mattered.

"Just as these words contained the great message of Paul, so, too, have they contained the message of the Christian Church throughout the centuries. There has, however, frequently been attached to them by the Church a meaning many Christians now feel they . . . cannot accept. Nevertheless to these also they contain what they believe to be the greatest message for the world. For they have come to them with new power and new significance in that they see that, in allowing Himself to suffer, and even to be put to death rather than use violence to save Himself, Jesus introduced into the world, in actual practice, an entirely new principle: the principle of love as the only overcoming power; the principle of opposing evil, not by other evil, or evil methods, but of overcoming it by good."—EDITH RATCLIFFE.

But "Christ crucified" would have meant nothing to Paul if he had not been able to go on to speak of Christ risen from death, "the first-fruits of them that slept" (ch. 15). He was certain that even death could not separate one single individual from the love of God which Christ had interpreted by his acceptance of the cross.

Question.—Can an Adult School prosper if cliques and party spirit are tolerated? Or if the story of Jesus is put aside as "too simple"?

5. Spiritual gifts (Chapters 12 to 14).

How should the varying gifts of members be exercised when they assembled for worship? The Greeks were attracted by what was mysterious, and tended to over-estimate eloquence. The gifts they valued most, therefore, were "the gift of tongues" and "prophecy." By prophecy is meant, not the foretelling of events, but the utterance of messages or revelations felt to come from God. "Tongues" seem to have been ecstatic, inarticulate

outpourings, a sense of joy which could find no intelligible language. Chapter 14 is interesting as giving a picture of these early, largely unregulated, meetings of believers, and Paul once more states his principle that the chief concern must be the general good (ch. 14. 12-26. Compare 8. 11-13 ; 9. 12 f. ; 10. 23, 24, 33).

In ch. 12 Paul makes clear that in the Church there is a place for every kind of gift, just as in the body every "member" or part has its function, and the well-being of the whole depends on the co-operation of every organ. It is good to desire gifts for the service of God and man ; but no gift is of any value unless it is exercised in love. So Paul breaks out into his wonderful hymn in praise of love, perhaps the crown of any of his writings. (Ch. 12. 27 to 13. 13.) He comes back to the same thought at the close of the letter : " Let all that you do be done in love."

Questions :

How many kinds of gifts can you make room for in your School ?

Do you recognise that Love is greater than eloquent lesson openings or ingenious arguments ?

III.—A LETTER FROM A ROMAN PRISON.

(Paul's Letter to the Philippians.)

Bible Readings : The Epistle. Specially Phil. 3. 4-16 and 4. 4-9.

Book References. See Introduction.

Suggested Hymns :

F.H.B. (new) : 390, 378, 398, 357.

F.H.B. (old) : 113, 370, 141.

Aim of the Lesson : To watch the peace of God triumphing over suspense and hardship.

Notes on the Lesson.

1. Paul in Rome.

Since the writing of the letter to the Corinthian Christians which we considered last week, some six or eight years had probably passed. For two or three years Paul had continued his journeys from city to city to make known the good news, and then had gone up to Jerusalem, carrying with him the money he had been diligently collecting for the Jerusalem Christians, who were in great poverty. His plan was to go on to Rome, and even as far as Spain, as soon as he had paid his visit to Jerusalem (Romans 15. 22-29). He did go to Rome, but as a prisoner. For at Jerusalem he was arrested by the Roman authorities to save him from the fury of the Jewish mob. Two years he spent in prison in Cæsarea, the seat of the Roman governor of Palestine, and at last exercised his right as a Roman citizen to appeal to be heard by the Emperor. The story of his shipwreck and of his arrival at Rome is told in Acts 27 and 28.

Rome was not yet at the height of its splendour, but it was "a vast city, containing within an area of a little over twelve miles two million people, nearly half of whom were slaves." Nero was Emperor at the time, and he was in no hurry to do justice to the obscure Jewish prisoner. So for two years (A.D. 61 and 62 probably) Paul lived in his own lodging in Rome, with freedom to see his friends, but chained night and day to his guard. During this time of inactivity he could at least write to the churches he loved when there was opportunity to send a letter. We have almost certainly four of such letters preserved, namely the letter to Colossæ, with the private letter to one of the Christians

there, Philemon by name, carried by the beloved slave, Onesimus: a circular letter to the groups of Christians in Asia Minor, called in our Bible the Epistle to the Ephesians; and lastly, a letter to the dearly-loved Church at Philippi.

2. Paul's memories of Philippi.

Philippi had been the first town in Europe where Paul had stayed, after he had responded to the appeal, "Come over into Macedonia and help us" (Acts 16, 9-12). It was here that he had been beaten with rods and, with Silas, flung into prison, with the result that his jailer had become a follower of Christ. There is a reference to a second visit in Acts 20, 6, and there may have been yet a third. A specially close tie united Paul with the Church he had gathered at Philippi (Phil. 1, 7, 8). He could not forget how, years before, when he was in Thessalonica, they had known or guessed that he was in want, and had twice sent him gifts (Phil. 4, 15, 16); and now, once more, they took thought for him.

3. The messenger from Philippi.

Knowing that their beloved teacher was a prisoner in Rome, the Philippian Christians planned to send him help, but at first they could not see how to do it (Phil. 4, 10). But their "fellowship with [his] affliction" at last found a way, and Epaphroditus brought "things" for which Paul gives loving thanks (Phil. 4, 10, 18). It seems that they hoped that their messenger might stay in Rome and be of service to Paul; but he fell ill—"sick nigh unto death" (Phil. 2, 25-30), and Paul felt that he must do without this friend who had risked his life for the work of Christ. By Epaphroditus he could send to the Philippians a letter of thanks and of encouragement; and shortly, he hoped to send his beloved Timothy ("So soon as I shall see how it will go with me"). If he was acquitted, he would himself visit them again (Phil. 2, 19-24).

4. The prisoner's message.

The keynote of this letter, from a chained prisoner, kept from active life for many months, and awaiting trial before one of the most brutal of the Roman Emperors, is happy confidence. Here he has not to argue with Judaizers, as in "Galatians." Even though there are still some who oppose him, he disregards all personal offence, and rejoices that "Christ is proclaimed" (Phil. 1, 15-18). He has not to reprove faction and immorality, as in "Corinthians." The only hint of blame in the letter is that some dispute had arisen between two of the women members (Phil. 4, 2, 3). Can you not, he asks his "true yoke-fellow," help them to get over their disagreement?

So, over and over again, he speaks of his own joy and bids the Philippians to rejoice. Even his imprisonment has given him opportunity to spread the good news "throughout the whole prætorian guard," the soldiers who relieved one another in guarding him (Phil. 1. 12, 13). The time for his trial was at hand, and he hardly knew whether to wish for life or death, since "To me to live is Christ, and to die is gain" (Phil. 1. 20-30). On the whole, he expected acquittal; but it seems almost certain that Nero condemned him to death, and that, possibly only a few days or weeks after he had despatched this letter, he was led out of the city, along the Appian way, and beheaded.

5. "One thing I do."

This is a short letter and can easily be read through. Space only allows reference to three passages.

(1) In Phil. 2. 1-11 we have the earliest summary of the purpose of the life of Jesus, of his "emptying himself" so that he might experience life as a man, "even unto death."

(2) In Phil. 3. 4-16, Paul recounts all the advantages which had been his, which he had flung away that he might "gain Christ," perhaps remembering the struggle in Arabia just after his call. He knew he had not yet attained, but no other aim was allowed to come between him and that great purpose.

(3) Is not it our divided aims that debar us from the life of joy which Paul had come to realise, and which he longed that the church at Philippi might realise, too? Let us close by considering the picture of the carefree life, the mind filled only with worthy thoughts, which he outlines in Phil. 4. 4-8, and the all-embracing promise that "My God shall fulfil every need of yours according to his riches in glory in Christ Jesus."

Section XVII.

Enlarging the Bounds of Knowledge.

NOTES BY ALICE ROBSON, B.Sc.

The three lessons which follow have one " Aim " in common—to teach something about discoveries which have had a liberating effect on the human mind and spirit. Personality grows in many ways, and one of them is by the opening of new windows on to life and the new outlook which results—the awakening of wonder and the deepening of reverence.

I.—THE STREAM OF TIME.

Bible Reading : Psalm 90.

Book References :

- Evolution in the Light of Modern Knowledge.* A collective work.
(Blackie. 7s. 6d.) From a Library. Especially Chapter III.,
"Geology," and Chapter VI., "Zoology."
The Voyage of the "Beagle." Charles Darwin. (Nelson. 1s. 6d.)
Science : a New Outline. Sullivan. (Nelson. 5s.) pp. 221-257.

Keynote of Thought :

"Then we aren't finished yet!"—SUSAN GLASPELL.

Suggested Hymns :

- F.H.B.* (new) : 326, 353, 336.
F.H.B. (old) : 131, 257.

Notes on the Lesson.

1. "An ever-rolling stream."

To the writer of Psalm 90 human life seemed like "a tale that is told," or the grass whose morning freshness was scorched by the heat of the day. But this fleeting character of the life of man only revealed in sharper contrast the eternal life of God, to whom a thousand years are no more than an hour in the night.

"Time, like an ever-rolling stream,
Bears all its sons away,"

says Watts in his great paraphrase. What does he mean by Time's sons? Not only human beings, surely, but all other living creatures of our own time, as well as the animals and plants now extinct, that once lived upon the earth's surface or swam in its waters—the great trees with fern-like leaves whose remains make the coal we burn to-day; the huge reptiles we may see in museums and the coiled ammonites we pick up on the seashore.

When David Livingstone was a boy, he asked a quarryman how the fossils he could see in the stone had come there, only to be told, "When God made the rocks, he put the fossils in them." Livingstone was not the first to wonder. Leonardo da Vinci was puzzled by recognising seaweeds and marine crabs in inland rocks. In the eighteenth century William Smith, an English geologist, was able to show the order in which successive layers of the earth's crust had been laid down, and that in each of the more recent layers distinctive fossils could be recognised.

Cuvier and his assistants in France then discovered that many of these fossils were totally different from existing plants and animals. Cuvier's explanation was that the earth had been repeatedly overwhelmed by disasters, of which Noah's flood was the last, and that each of these catastrophes had completely wiped out all life, so that new living beings had subsequently to be created—as if the stream of time alternated between spate and drought.

2. Lyell and "The Principles of Geology."

By 1800 some unorthodox geologists had begun to doubt this "catastrophic" theory. Two young men, Scrope and Lyell by name, were keen observers of the changes brought about by the action of rain, wind and frost on rocks, and of waves breaking on the coast. Lyell was only twenty when, in 1817, he noticed how the coast was being eaten away about Cromer and Dunwich, and in his native county of Forfarshire he found, in some small lakes that were being drained, that there were thick sediments containing the little fresh-water plant called stonewort, from the amount of lime which it contains, and that these deposits were slowly hardening into a limestone rock identical with the ancient limestones said to have been laid down before the Flood!

This was only one of many observations which convinced Lyell that there was no need to assume that the forces which shaped the earth in the past had been very different from those acting upon it to-day, and in his book, *The Principles of Geology*, he shows how volcanoes and earthquakes, the sea, rivers, rain and frost are always at work, upheaving, levelling and shaping. Every year the Ganges brings down enough solid matter to build nearly sixty Great Pyramids of Egypt, and every year the Niagara Falls cut their way a foot back into the hard rock. In his third volume, Lyell extended the principle of "gradualness" to animal and plant life, showing that, as the earth's surface has been changed by the action of natural causes, so the forms of life had been gradually modified to correspond to their changing environment. He was very anxious not to arouse theological opposition, and stated his views with tact and moderation, but the book had a profound and far-reaching effect. Darwin speaks of it as having produced a revolution in Natural Science, and says, "I have always thought that the great merit of the *Principles* was that it altered the whole tone of one's mind."

3. Darwin and "The Origin of Species."

In 1831 a young Cambridge graduate named Charles Darwin set out on a voyage in a small brig, H.M.S. *Beagle*, in the capacity

of naturalist attached to a survey expedition, on the understanding that he paid his own expenses. For five years he collected specimens of minerals and insects and much besides, and kept very careful notes of all he saw, though cramped quarters and constant sea-sickness must have made his work difficult. During the voyage he read and re-read Lyell's *Principles*, and when, in South America, he saw how closely the remains of extinct animals resembled living forms, he began to think that Lyell's "wild" views might be nearer the truth than those of the orthodox "catastrophists."

On returning to England, Darwin set to work to revise his notes for publication, and while doing this he began to see, in his own words, "how many facts indicated the common descent of species." In 1837 he began to collect "all sorts of facts which could possibly have any bearing on it." This collection went on accumulating for twenty years.

("Species" is the scientific name for a group of animals or plants so closely related that they can mate with one another and produce fertile offspring. The lion, tiger and domestic cat are three different species of the genus *Felis*, and the gooseberry and red currant are two species of the genus *Ribes*. The number of different species of plants and animals which have been described up to the present time is not far short of a million; in this country alone there are several thousand kinds of beetles.)

Darwin was struck by the extraordinary differences which the breeder can produce between members of the same species—e.g., the many varieties of pigeons—tumblers, fantails, pouters, etc.—all of which can breed with the wild rock-pigeon and do, in fact, belong to the same species. Was there anything in Nature, he wondered, which could in the course of many generations bring about such changes as the pigeon-fancier can accomplish in a short time? Malthus's essay on *Population* suggested an answer, and the idea of the *struggle for existence* flashed into his mind. Every year a pair of thrushes, for instance, will rear two broods, perhaps eight nestlings in all. If all survived and mated, they would have produced a population of 19½ millions by the time the original parents died of old age at ten years old. In another ten years there would be nearly 200 billions! The few that do actually survive will be those best adapted to obtain food and to escape from their enemies, and a thrush which differed from its fellows in any way which tended to make it more successful in either or both of these directions would be more likely to survive and have offspring. This survival of the few was called by Darwin *Natural Selection*, and an illustration may make it clearer.

Some of our members will have seen the film prepared under the direction of Professor Julian Huxley showing the life of the



1.



2.



3.



4.

Four Stages in the
Evolution of the Horse's
Fore-foot.

1. Four-toed horse, about
12 inches high, lived
perhaps 50 million years ago.
2. Three-toed horse.
3. The first one-toed horse.
4. The modern horse

gannets on Grassholm Island. These great sea-birds live on fish, which they spear with their long bills. If the sea is calm, they can see their prey under the surface and dive straight down upon it, but in time of storm they have to fly a long distance, sometimes as much as fifty miles, in search of smoother water, where they can fish. On these long journeys the weaker birds become exhausted and die, leaving the stronger ones to carry on the race.

Darwin did not allow himself to write down even the briefest outline of his theory for several years, so afraid was he of allowing his imagination to run ahead of his facts. Even after twenty years of work, the *Origin of Species* would probably not have been published as early as 1859 if it had not been that A. R. Wallace, travelling in the East, sent home a paper on an idea which had come to him quite independently of Darwin's work, but which proved to be on almost exactly the same lines. There was no rivalry, however, for each man cared far more for the advancement of knowledge than for his own credit.

4. Effects of Darwin's work.

In spite of much opposition, the idea of evolution gained ground, and had an extraordinary effect in stimulating thought and research in many fields. Darwin's own theory that the small variations from type constantly occurring in Nature are preserved and emphasised by Natural Selection and Sexual Selection is not wholly satisfactory, and other suggestions have been put forward—mutations, or the big "jumps" which sometimes occur (but recent work on goldfish seems to show that these may be the result of wholly unnatural conditions), and the doctrine that the effects of use and disuse of particular organs can be inherited.

Perhaps the most profound effect of the evolution idea is in relation to religious thought and the future of humanity. Canon Wilson, in the last chapter of *Evolution in the Light of Modern Knowledge*, recalls the publication of the *Origin* in 1859, when he was science master at Rugby School. "First thoughts" of God and of the way he reveals his truth to mankind had to go, but the "second thoughts" were nobler and more constructive, as through his long life he came to think of evolution as the method by which the Creative Mind has worked.

Since 1859 many discoveries have been made which have done something to fill the gaps in the geological record; e.g., fossils have been found showing the evolution of the horse from a little creature with five toes on each foot, through four-toed and three-toed forms to the horse of to-day, with the middle toe enormously enlarged and a tiny splint-bone on either side of it (Cf. *Science: A New Outline*, pp. 254-5, and illustration on page 275). The remains of man's burials and habitations, the tools

that he fashioned and the fragments of his bones, have been dug out from rocks dating from thousands of years ago, but, as compared with the age of the earth, this human pre-history is very short—some twenty-five or thirty thousand years since the first men of modern type appeared in Europe, and perhaps half-a-million years since the primitive sub-man whose skull was found in Java in 1891. These are moments indeed compared with the thousand million years or so since life first began upon the cooling surface of our planet. Does not the advance made in these few years give us hope for the future ?

“ Teach us, therefore, to number our days,
That we may enter the gateway of wisdom.”

II.—HEREDITY.

Bible Readings : Matt. 7. 16-20 ; 1 Cor. 15. 36-39.

Book References :

Heredity. F. A. E. Crew. (Benn. 6d.)

Science : a New Outline. Sullivan. pp. 201-217. (Nelson. 5s.)

Heredity. J. A. Thomson. (From a Library.)

Suggested Hymns :

F.H.B. (new) : 56, 257, 59, 147.

F.H.B. (old) : 34, 412.

Notes on the Lesson.

1. Like from like.

Thorns and thistles are exceedingly common throughout Palestine ; they are used as fuel, for hedging purposes and as fodder for camels and goats. So many different Hebrew and Greek names are used for thorny plants that they cannot as a rule be identified, but it is probable that the one to which Jesus alluded in Matthew 7. 16 is one which bears a berry, but a poor, tasteless thing compared with a grape. Nobody with any sense would look for grapes and figs among the wild desert scrub ; Jesus uses the obvious absurdity of such a wild-geese chase to drive home his point that only by the fruits of right-living can a right relationship to God and man be known.

But why is it such a matter of course that an oak should produce acorns, and that an acorn when it germinates should develop into an oak ? Look at the history of that acorn. About the time when the new leaves were unfolding, in the late spring, the flowers of the oak-tree were opening. They were of two kinds, one producing pollen, and the other, the female flowers, containing egg-cells. From some pollen-grain, blown on to the stigma of a female flower, a tube grew down to the ovary of that flower, and down the tube there passed a tiny speck of living matter which joined itself to another speck, the nucleus of the egg-cell. This fertilised egg then divided into two cells, then into four, and so on ; later on some of these cells began to be specialised and to form the various tissues of the embryo oak tree, while others acted as a food-reservoir to nourish the embryo until such time as it should be able to maintain itself. But in that fertilised egg, that single cell, are contained all the possibilities of the growth of the individual and the carrying on of the race.

" It is established that to this fertilised egg each of the sexually distinct parents contributes but a single cell, so minute as to be

beyond the limits of the unaided eye, and yet these two cells—the marrying cells, the gametes, the egg elaborated by the female and the sperm provided by the male—are the only material link between the generations, and across this narrowest of bridges everything organic that one generation can bequeath to its successor must pass.”—F. A. E. CREW.

2. Carriers over the bridge.

For many years there was speculation as to the way in which inherited qualities could possibly be carried over “this narrowest of bridges.” In the nineteenth century, improved methods of microscopic work made it possible to gain far more accurate knowledge about the structure of the cells of which animals and plants are built up, and it was found that the nucleus of every cell was composed of a substance called chromatin, because it takes up colour-stains readily. It was also seen that, when a cell is about to divide, this chromatin separates into a number of rods, the chromosomes, which group themselves into definite patterns, and divide lengthwise; the halves separate and travel in different directions, so that the two nuclei (and, consequently, two cells), which result from the division, each contain as many chromosomes as the parent cell, and each of the parent chromosomes has given half of itself to each daughter cell.

For every species there is a definite and constant number of chromosomes in the nucleus of every cell; the fruit-fly (*Drosophila*) has eight chromosomes, the sweet-pea fourteen, and the human body forty-eight. There is one important exception to the rule that, in the cell-divisions which are constantly taking place in all living tissue, the chromosomes split lengthwise. When a gamete or marrying cell (egg or sperm) is about to be formed, the chromosomes do not split, but pass whole into each daughter cell, so that the ripe egg and the ripe sperm each contain only half the normal number of chromosomes. When fertilisation takes place the normal number is, of course, restored, and every pair of chromosomes in the fertilised egg contains one-half derived from the mother, one-half from the father. It is therefore believed that the carriers of hereditary qualities are these tiny rods of chromatin.

3. Mendelism.

In 1851 a young Silesian priest, Gregor Mendel, went to study science at Vienna. When later he became abbot of a monastery at Brunn, he used his garden to carry out a long series of experiments on inheritance in garden peas. He concentrated his attention on certain sharply contrasted characters of his pea-plants—e.g., long or short stems, purple or white flowers, smooth or

wrinkled seeds, and he found that it was possible, when crossing one variety with another, to predict what the outcome of each cross would be. This was the beginning of the idea of *unit-characters*, well-defined parts of the inheritance of each individual, which are passed on from one generation to another without blending. Another idea also emerged, that of *dominance*. When Mendel crossed tall peas with dwarf ones, the seedlings were all tall, but when these tall peas were mated with one another, the next generation showed both tall and short plants in the proportion of three tall to one short. Mendel explained this result in this way: the first generation resulting from the cross contained possibilities (*factors*) for both tallness and shortness, but the shortness was, of course, masked by the tallness! The terms *dominant* and *recessive* have come into use for these pairs of qualities, one of which asserts itself and hides the other. In the second generation, these characters separate out again in the proportion of one "pure" tall plant, one pure short, and two hybrid tall which will again produce both tall and short offspring.

Mendel's work was published in 1865, but received little notice until it was re-discovered in 1900, when it gave an enormous impetus to the study of heredity in both animals and plants. Very many characters are now found to be inherited along Mendelian lines.

"The Japanese have reared a race of peculiar waltzing mice, which have many strange habits—e.g., of dancing round and round. If a Japanese waltzing mouse is crossed with a normal mouse, all the hybrid offspring are normal, the waltzing peculiarity being recessive to normality. But if these hybrid mice are paired together, some of their progeny are waltzers—in the proportion of one waltzer to three normals."—J. A. THOMSON.

The colour of the human eye is another example. Blue eyes are recessive to brown eyes, and two blue-eyed parents cannot have brown-eyed children. Brown-eyed parents, if they have had brown-eyed ancestry, will have brown-eyed children, but if brown eyes with an ancestry including blue eyes are mated with blue eyes, then among the children both brown and blue eyes will be found.

Since 1900 a great deal of research work has been carried on, linking up the study of inheritance when different strains of animals or plants are crossed with that of the microscopic structure of cells. In the case of the fruit-fly it has even been found possible to make a kind of map of the four pairs of chromosomes, showing the characters which are transmitted by each one—e.g., which of them determines whether the offspring shall be male or female. Inherited characters, such as eye-colour and length of wing, seem like cards which can be shuffled and re-sorted at will.

4. Some practical results.

Though it has not yet been found possible to introduce quite new characters into animal and plant life, the characters already existing have been so shuffled and re-sorted that many valuable new types have resulted. The work of Professor Biffen, of Cambridge, on wheat is a good example. He found that tendencies to produce heavy crops and hard grain were inherited on Mendel's lines. So also was a liability to be attacked by the fungal disease of "rust." By judicious crossing and sorting he has produced a hard wheat which gives heavy crops and is immune to rust.

What about our human inheritance? We already know that certain abnormalities, e.g., night-blindness, are Mendelian. An excessive tendency to bleed, which makes it dangerous to cut a finger or have a tooth out, is an example of "sex-linked" inheritance; a woman can be a carrier and transmit the disease to her children, even though she is normal herself, while a man who carries the factor for the disease will always be a "bleeder" himself. Certain kinds of feeble-mindedness are known to be recessive, and much could be done towards eliminating them if public opinion were in favour of such action.

"The amount of personal suffering, social difficulty, waste, and mere pecuniary loss inflicted on mankind by inherited factors which could be wholly or almost wiped out of the race by simple methods in a few dozen generations is prodigious. . . . Pity is one of the highest virtues of civilised man. But what are we to think when pity for suffering individuals leads us not only to preserve them, but to allow them to reproduce and so not only to lower the quality of the race, but to produce more suffering in individuals yet unborn?"—JULIAN S. HUXLEY, *The Stream of Life*.

III.—THE ATOM.

Bible Reading : Job 28.

Book References :

The Atom. Andrade. (Benn. 6d.)

Science : a New Outline. Sullivan. (Nelson. 5s.)

At Home among the Atoms. Kendall. (G. Bell & Sons. 4s. 6d.)

Life is Worth Living. (Lesson Handbook for 1933.) Lesson for October 8th.

Suggested Hymns :

F.H.B. (new) : 382, 48, 400.

F.H.B. (old) : 263, 409.

Notes on the Lesson.

1. The search for Wisdom.

The chapter in Job which forms our reading should probably begin with the question, which comes like a refrain in verses 12 and 20, "Where shall wisdom be found?" Men search for precious stones and metals, driving their mines into the earth, and overturning its depths, just as they overturn its surface with the plough to prepare it for their crops. They run fearful risks to gain treasure, but to gain wisdom is more difficult still.

2. The search for the Philosopher's Stone.

Long ago the philosophers of India and Greece believed that there was one basic substance out of which everything else was made ; water, air, earth and fire each had its supporters, and finally Aristotle gave his authority to the statement that these four substances were the "elements" of which all matter was built up. This belief was generally held for nearly two thousand years, until Paracelsus and other alchemists began to make experiments. They reasoned that it should be possible to change one substance into another by re-arranging the four "elements," and that the most useful re-arrangement would be the transmutation of base metals into gold. The four-element idea was succeeded by a belief that mercury, sulphur and salt were the three basic principles of all other substances, and that there was a mysterious "philosopher's stone" which, if only it could be discovered, would turn all other metals into gold. The alchemists were an improvement on the philosophers in that they did

experiment, even though the output of their furnaces was so disappointingly unlike their promises that a certain Bishop of Würzburg kept a special gallows on which to hang alchemists.

3. The beginning of accurate experiment.

Towards the end of the eighteenth century, the French chemist Lavoisier began to find out what really took place in such changes as that of the rusting of iron; he proved that rust was a compound of metallic iron with oxygen, derived from the air. As a result of an immense series of weighing and measuring experiments, he came to the conclusion that the elements of which all matter is built up were very different from the Greek idea of them, and much more numerous. By "element" he meant something which cannot be broken down into, or built up from, anything simpler. It is now known that there are ninety-two elements, though only eight of them are abundant. Of these eight, oxygen is by far the most plentiful. Silicon, aluminium and iron come next, but a long way behind.

4. Atoms.

Lavoisier's experiments came to an end when the Reign of Terror condemned him to the guillotine, but in Manchester John Dalton was carrying on the search. He was the son of a weaver near Cockermouth, and at twelve years old was earning five shillings a week by teaching. He kept meteorological records, and studied the gases of the atmosphere. "Why does not water admit its bulk of every kind of gas alike?" he asked. "I am nearly persuaded that the circumstance depends on the weight and number of the ultimate particles of the several gases." He was thus led on to further study of these *ultimate particles*, or *atoms*, coming in time to the theory that each different kind of substance, or element, consisted of particles, each of which was of the same weight—i.e., each element has a definite atomic weight—and he drew up a rough table of comparative weights. Dalton spent a good deal of his life in teaching arithmetic, and the "Law of Multiple Proportion" associated with his name is concerned with numbers. It states that whenever two elements, A and B, combine in more proportions than one, the quantities of A which combine with a fixed quantity of B are connected by a simple multiple; e.g., oxygen and hydrogen combine to form two substances, water and hydrogen peroxide. In the latter, the proportion of oxygen to hydrogen is just twice as much as it is in water, never one-and-a-half times or anything else. This discovery of Dalton's seems simple, but it proved to be the beginning of an orderly theory of chemical combination which made possible a great advancement of knowledge.

The most powerful microscope imaginable can never enable us to see atoms, but there are modern methods by which some idea of their size can be obtained. One is to place a very small drop of oil, of measured size, on clean water, when it spreads out over a large surface; a continuous oil-film not thicker than half-a-ten-millionth of an inch can be obtained in this way, so that atoms must be smaller than this. A hundred thousand atoms placed side by side would make up the thickness of a cigarette paper.

5. The structure of Atoms.

For long the atom was thought of as a hard, unbreakable particle, as indeed it is by chemical methods, which may break down compounds into their elements, but cannot touch the atoms of which those elements are composed. Electrical methods can, however, succeed where chemical ones fail, and between 1895 and 1900 three discoveries were made which have brought about a very different view of the atom. First, Sir William Crookes found that, when an electric current was passed through a glass tube almost completely exhausted of air, certain rays shot out from the metal disc in which one of the conducting wires ended, and that these rays travelled in perfectly straight lines to the far end of the tube, where they set up a fluorescence. These rays were capable of passing through thin sheets of metal, and Sir J. J. Thomson, of the Cavendish Laboratory at Cambridge, found that they consisted of electrically-charged particles—*electrons*, or atoms of negative electricity. They are so small that the lightest atom known, the hydrogen atom, is 1,830 times as heavy as an electron. It has also been found that electrons are the same from whatever source they are obtained; any metal raised to red heat gives off electrons, as in the case of the wireless valve.

The discovery of X-rays, produced when a lump of metal is bombarded in a vacuum tube by a stream of electrons, led the French chemist Becquerel to experiment with the element uranium, which emits rays having the same penetrative power as X-rays. He found a specimen of pitchblende, the chief ore of uranium, which seemed to give off extremely vigorous rays, and he suggested to a couple of young scientists, the Curies, that they should examine this ore. Marie Sklodowska was a Polish girl who joined her fellow-students in their fight for a free Poland, and thereafter found it wise to take refuge in Paris, where she washed bottles in the physical science department of the Sorbonne, and lived in a garret. She was promoted to help a young research student, Pierre Curie, and soon they married, working together in great poverty but completely absorbed in their researches. A ton of pitchblende arrived, and they worked at it for two years,

separating off one impurity after another, until a substance was isolated which was more than two million times as active as uranium—so active that it glowed in the dark and electrified the air about it. This was radium, and it is continually giving out three different kinds of radiation. Nothing can stop it or quicken this process, which is due to the actual breaking of the atoms of radium.

The picture of the atom which has now resulted from these three discoveries, and from all the research which has gone on since 1900, is very different from the hard unbreakable particle of forty years ago. We must imagine a kind of solar system in miniature. At the centre of each atom is a "nucleus," positively charged with electricity, with one or more electrons revolving round it at relatively great distances, so that the greater part of an atom consists of empty space. The hydrogen atom consists of one proton and one electron; the next lightest atom, helium, has a nucleus of four protons with two electrons attached, and two "planetary" electrons circling round it. In the heavier elements the numbers are larger, but all are built up in the same way, out of the same materials—units of positive and negative electricity.

So we come back to the dream of the ancient philosopher, that one day the bewildering number of different kinds of substances would all be found to be made up of the same fundamental substance. Even the alchemists were not so far wrong in their ideas, however hopeless their methods, for transmutation of the elements has been effected. Nitrogen atoms have been subjected to an intense bombardment and have produced atoms of hydrogen and oxygen. The final product of several of the radio-active elements is lead—a result which would have disappointed the alchemists intensely.

Much research is going on at the present time into the structure of the atom, and new discoveries are frequently being announced. The chapter on "Recent Advances in Atomic Theory" in Sullivan's book (see p. 282) gives a good short review up to the spring of 1935.

EDVARD GRIEG : THE NATIONALIST MUSICIAN OF NORWAY.

NOTES BY ROBERT F. SHEPPERD.

" Thus a musician, hearing sung
By idle lips some well-loved words,
Hears, too, beneath the naked tune,
The richness of remembered chords."
—JAN STRUTHER.

Bible Reading : 1 Corinthians 14. 1-14.

References :

Grieg and his Music. H. T. Finck. (From a Library.)
See list of gramophone records at end of following notes.

Suggested Hymns :

F.H.B. (new) : 252, 254, 258.
F.H.B. (old) : 216, 447, 448.

1. By common consent.

It is recalled by Mr. Percy Scholes that some years ago the B.B.C. invited a music critic, who had been complaining that broadcast programmes provided only for "highbrows" or "lowbrows," to compile a programme for "middlebrows." For this purpose listeners were asked to record their preferences, when it was revealed that the Grieg Piano Concerto headed the poll. It is a monumental work, worthy of the popularity it has achieved. Grieg wrote it when he was twenty-five years old, which may account for its freshness of invention, although it exhibits a skill not often achieved so early in life. He was continually revising it, and in the year of his death was scoring additional instrumental parts.

At the period of Easter, when our thoughts are turning to Nature and her method of re-creating a new world out of the old dead material, we may pause to think of Grieg, who, tiring of the old conventional forms of music, established for his country a new national music. Into his music came a new atmosphere of rugged Norway, with its myriad waterways, its crags and mountains, and a hint of its lovable people. He discarded the old

technique he had been taught by his professors. He was not content to be bound by the rules of music, but wrote as his heart dictated. This had the effect of shocking many of the critics of his day, his unusual chords and tone sequences paving the way for the unconventional "modern music" composers. "Form can be taught and learned; the creating of fresh and novel ideas cannot; it is a gift from heaven; it is that which distinguishes genius from talent," writes H. T. Finck, who further asserts that "A composer's rank is therefore determined by the number of original ideas he has contributed, and from this point of view—the only one endorsed by the history of music—Grieg belongs in the first rank of composers. None of the great masters has contributed more unique and charming melodic, harmonic and rhythmic ideas in the same number of pages; . . . I defy any musician to take one of Grieg's mature ideas and give it a more artistic setting than the one he gave it. His workmanship is as unique as his ideas, and as delightful. He is a master jeweller as well as a producer of diamonds, rubies and pearls."

2. In the beginning.

Edvard Hagerup Grieg was born at Bergen, Norway, on June 15th, 1843. His grandfather had been a native of Aberdeen, but, following the battle of Culloden, he settled at Bergen, changing his name from Greig to Grieg to conform with Norwegian pronunciation.

The composer's father, who was British Consul at Bergen, had married a woman of much ability as a pianist. She it was who laid the foundation of Edvard's early training, both in the instruction she gave him and the musical atmosphere in which she conducted the family, comprising three girls and two boys.

At school Edvard showed no aptitude for study, and spent his leisure in declaiming from behind a high-backed chair in training for realising his ambition of becoming a preacher. His gospel was to be proclaimed through a medium far different from his expectations. It was at the age of fifteen that Ole Bull, a famous Norwegian violinist, visited his home, and Edvard was requested to play some of his juvenile compositions. There followed a quiet consultation among the adults, when Ole Bull came to him and, in Edvard's own words said, "'You are to go to Leipzig and become a musician!' Everyone looked at me affectionately, and I understood just one thing, that a good fairy was stroking my cheek and that I was happy."

At the Leipzig Conservatorium Arthur Sullivan was a brilliant fellow-student, but Edvard was doing nothing to

distinguish himself. Toward the end of his career there he realised that his future was at stake and devoted himself to serious study. So keen was his enthusiasm that his overwork brought on serious illness, resulting in permanent damage to one lung. This breakdown was in 1860 and left him in delicate health for the remainder of his life. Two years later he returned to Leipzig, completed his studies there, and moved on to Copenhagen, still feeling disconcerted as to his real purpose. Of this period Grieg wrote, "I was quite in the dark about myself. When I went to Denmark the veil fell and there appeared to my amazed glance a world of beauty which the joys of Leipzig had concealed. I had found myself, and with the greatest facility I overcame all the difficulties which in Leipzig had seemed insurmountable. With liberated fancy I quickly composed one large work after another. That at first my music was criticised as laboured and odd no longer misled me; I knew what I wanted, and steered courageously for the goal which I longed to reach."

3. The Norwegian cult.

Falling under the influence of some enthusiasts, Grieg joined in the endeavour to establish national Norwegian music. This movement gave him the opportunity of hearing and studying the newest methods of composition and was a period of formulation of the nationalistic idea which was to dominate his life and work. He returned to Norway in 1864 and three years later married his cousin, a singer of some distinction. Perhaps the many songs he wrote for his wife constitute the most important part of Grieg's work. She in turn, by her sympathetic rendering of them, did much to convince the public of the beauty of her husband's songs.

By 1870 his fame had spread, so that Liszt was inviting him to a meeting in Rome, the expenses for the journey being voted by the Norwegian Government. Four years later the Government conferred on him an annual grant of a sum approaching £100, which relieved him from much of the drudgery of his calling, enabling him to devote more time to creative work.

4. At middle age.

During his visits abroad he was welcomed in London on five occasions with great enthusiasm, receiving the degree of "Musical Doctor" from both Oxford and Cambridge Universities. A contemporary writes of the first visit in 1888: "He was not a great pianist, but he could play his own music with much effect. The popularity of his compositions, too, made everyone curious

to see him and added not a little to the success he achieved." About this time, Tschaikowsky wrote in his diary, following a meeting with Grieg : ". . . there entered the room a very short, middle-aged man, exceedingly fragile in appearance, with shoulders of unequal height, fair hair brushed back from his forehead, and a very slight, almost boyish beard and moustache. There was nothing very striking about the features of this man, whose exterior at once attracted my sympathy, for it would be impossible to call them handsome or regular ; but he had an uncommon charm, and blue eyes, not very large, but irresistibly fascinating, recalling the glance of a charming and candid child. I rejoiced in the depths of my heart when we were introduced to each other and it turned out that this personality, which was so inexplicably sympathetic to me, belonged to a musician whose warmly emotional music had long ago won my heart."

With advancing years the handicap of his impaired health became more acute, asthma adding to his difficulties. Public performances completely exhausted him, and only the peace and invigorating air of his beloved home near Bergen restored him. Mentally he was especially alert, planning tours and recitals and new works, but the amount of physical pain he suffered and concealed can never be appreciated. With the words, " This, then, is the end," he died in September, 1907.

5. Grieg's work.

In the songs, of which there are about 140, may be found some of his best work. The structure of his general work comprised short, simple phrases, admirably suitable for songs. The model was that of the native folk-song, resulting in the fallacy that he embodied and adapted folk-songs for his purpose. In fact, all his tunes are original, with the exception of the famous Solveig's song.

The songs have not achieved the popularity they deserve, probably because the melodic sequence is unusual. Singers are conservative in their tastes and dismiss the quaint use that Grieg made of the melodic interval peculiar to Northern peoples. Here the leading tone throughout a phrase is flattened, so that the powerful upward pull to the next phrase is considerably weakened. The melody is then repeated in the same key or a tone or two tones higher, giving at once a quaint but striking effect. In Solveig's song, for example, the first phrase, comprising three full bars, rises from G through the six successive notes to E flat, sinking again in a gradual curve. This phrase is repeated and thereby its quaint charm is emphasised. The modulations of his music, that is, the rise and fall of the notes, is always unexpected,

sometimes ending abruptly, sometimes continuing to surprising lengths, but these variations give character and attractiveness. In Grieg's own words, the fundamental trait of Norwegian folk-song, and one which he emulated, is "a deep melancholy which may suddenly change to a wild unrestrained gaiety. Mysterious gloom and indomitable wildness . . ."

The whole time available might profitably be devoted to Grieg's development of the song.

6. Remaining work.

It is as a writer of short pianoforte pieces that Grieg is most popularly known. His "Lyric pieces" were favourite interludes in broadcast programmes; indeed, most of them are not too difficult for the amateur player, and any of them might freely be used by the School pianist to illustrate this subject. In these pieces are discovered the fascinating harmonies, the bold changes of rhythm, the mingling of major and minor, so characteristically Grieg's creation.

Reference has been made above to the A minor Piano Concerto, which has won the permanent distinction of being the opening work given at each season of the famous London Promenade Concerts. Make a point of listening to the broadcast in the early autumn, noting again how the opening phrase is repeated in various pitches, thus creating, with a minimum of notes, a haunting melody.

He wrote much else, but there is only room to mention the "Peer Gynt" music, written to accompany Ibsen's famous drama. There is some reason to accept the theory that "Peer Gynt" will live only through Grieg's suite. The whole is alive with suggestions of Northern scenery and legend, while the pursuit by gnomes and sprites is a masterpiece of realism.

Grieg's music is a reflection of the man. He was sensitively aware of all the delicate shades of beauty in music and in life. He once wrote: "How strange is life, like the folk-tunes of which one knows not whether they are conceived in major or in minor." Continually he referred with gratitude to the privilege which had been his of bringing into the lives of so many a glimpse of a new world of musical beauty. A consciousness of the opportunity of service must be an elemental factor in our religion. Christ exemplifies the abandonment of self in the endeavour to serve, and in the tragedy which overtook him at Eastertide we may feel that although he was aware of the frustration of his purpose, yet he knew that he had given to mankind an everlasting gospel. Christ and the musician found satisfaction in enriching the lives of others. Whence comes *your* satisfaction?

The following is a list of selected gramophone records representative of Grieg's work:

Pianoforte Concerto in A minor. Ignaz Friedman and Orchestra.
Four records at 4s. each. Columbia 9446-9.

Peer Gynt Suite No. 1. Berlin State Opera Orchestra (Dr. Weissmann). Two records at 4s. each. Parlophone E11027-8.

Ingrid's Lament and Solveig's Cradle Song from Peer Gynt Suite No. 2. Berlin State Opera Orchestra (Dr. Weissmann). 4s. Parlophone E11042.

Four Pianoforte compositions: (a) Ariette, (b) To the Spring, (c) Feuille d'Album, (d) Papillons. Arthur de Greef. 6s. H.M.V. D1825.

Symphonic Dances. Berlin State Opera Orchestra (Issai Dobrowen). Two records at 4s. each. Parlophone E11171-2.

Norwegian Bridal Procession. William Murdoch (Piano). (Coupled with Valse Triste. Sibelius.) 4s. Columbia DX314.

Tenor Song: Ich liebe Dich. Charles Kullman. 2s. 6d. Columbia DB1400.



EDWARD WILSON.
From the picture by Hugh G. Riviere.

EDWARD WILSON OF THE ANTARCTIC.

NOTES BY MARY TAYLOR, M.Sc.

Bible Readings : Psalm 19. (In reading this Psalm think of how the beauty of nature revealed God to Edward Wilson); Matt. 6. 25-34. (Wilson's outlook on life was very much in sympathy with that indicated in these verses.)

Book Reference :

Edward Wilson of the Antarctic—Naturalist and Friend. George Seaver. (John Murray. 10s. 6d.)

Illustrative Quotation :

"Courage or ambition or love of notoriety may take you to the Antarctic or any other uncomfortable place in the world, but it won't take you far inside without being found out; it's courage; and unselfishness; and helping one another; and sound condition; and willingness to put in every ounce you have; and clean living; and good temper; and tact; and good judgment; and faith. And the greatest of these is faith, especially a faith that what you are doing is of use. It's the idea which carries men on. There, if I am not mistaken, you have Bill Wilson."—APSLEY CHERRY-GARRARD.

Suggestion for Prayer :

Prayers of Fellowship, p. 13, No. 23.

Suggested Hymns :

F.H.B. (new) : 62, 226, 240, 258, 399.

F.H.B. (old) : 71, 365, 115.

Aim of the Lesson : To share the inspiration of a heroic life.

Notes on the Lesson.

1. To Lesson-openers.

Twenty-three years ago news reached this country of the tragic death of the little group of men who reached the South Pole with Captain Scott. The story was so heroic that it captured the imagination of people all over the country. To-day we are to try to learn something more about one of these men. The purpose of the lesson is not to give a connected account of Wilson's life, but to see the kind of man he was and to appreciate

what it was in him which enabled him to live and die as he did. By far the best preparation for the lesson is to get hold of a copy of Mr. Seaver's book, *Edward Wilson of the Antarctic*, and soak yourselves in it.

2. At Cape Crozier.

On an Antarctic winter day in the late July of 1911, three men were lying in a hut they had built of rock, gravel and slabs of snow, at Cape Crozier, near the great Southern Ice Barrier. They were Edward Wilson, Henry Bowers and Apsley Cherry-Garrard, three of the men who had come South with Scott on his last expedition. A blizzard was raging outside—it had blown their tent away and was straining at the canvas roof of the hut. Suddenly the canvas ripped, in a few moments the greater part of the roof was blown to shreds, and the men were under the open sky with the storm raging around them. It was the birthday of the leader, Wilson, the last he was ever to know, and they spent it lying in their sleeping bags, without a roof, without a meal, with snow drifting over them, wishing that the wind would stop, and planning how, with no tent and a shortage of oil, they could get back to their winter quarters which were several days' journey away.

Their winter journey to Cape Crozier had been of a kind unknown before in the annals of Polar exploration. By daylight, for the three or four hours that it lasted, then by the light of a candle-lamp, they had dragged their sledges, sometimes over surfaces so bad that they made only $1\frac{1}{2}$ miles good in about seven hours. Often there were no landmarks to guide them, and the temperature was so low at times that there were 100° of frost.

What was the object of their journey? First and foremost, to get some of the eggs of the Emperor penguin at such a stage of incubation that the state of the embryo might throw valuable light, not only on the development of the penguin, but on the evolution of bird life. Three days before they had climbed to the penguins' rookery and had brought back some of the eggs. Since then the storm had kept them prisoners.

Fortunately the blizzard stopped; they were able to recover their tent, and after a toilsome eight days' march reached their winter quarters in safety. This is what Captain Scott wrote of their journey:—

"Wilson is disappointed at seeing so little of the penguins, but to me and to everyone who has remained here the result of this effort is the appeal it makes to our imagination as one of the most gallant stories in Polar history. That men should wander forth in the depth of a polar night to face the most dismal cold and the

fiercest gales in darkness is something new ; that they should have persisted in the effort in spite of every adversity for five full weeks is heroic. It makes a tale for our generation which I hope will not be lost in the telling."

3. Naturalist and artist.

We are trying to learn something of the man who would voluntarily brave the rigours of such a journey, that he might know more of the stages of development of a bird. The notes deal with him mainly as an explorer, but he was able to make his peculiar contribution to the work of the two Antarctic expeditions in which he took part because he was also a naturalist and an artist. From a boy he showed a keen interest in nature and trained himself to observe carefully and to record faithfully what he saw. He was very sensitive to the beauty in the world around him, and, being an artist of no mean order, it was always a joy to him to depict this beauty with wonderful delicacy of colouring and faithfulness of detail.

4. The Discovery Expedition.

In the year 1900 plans were being made for a National Antarctic Expedition to leave England the following July, under the leadership of Captain Scott, and Wilson, who had recently completed his medical training, applied for and was given the post of junior surgeon and zoologist. The object of the Expedition was to explore the (until then) almost unknown Southern Continent and to carry out scientific investigations in the farthest South. Wilson's particular task, in addition to his medical work, was to make a special study of the birds and marine creatures of the Antarctic, but his work as an artist was of equal value, and never before did a polar expedition return with such a wealth of illustration.

In many respects a very reserved man, his sympathies were so wide and deep that "Bill," as he was affectionately called by his fellow officers, became the general confidant. Scott describes him as "The life and soul of the party, the organiser of all amusements, the always good-tempered and cheerful one, the ingenious person who could get round all difficulties."

Full as his days were with his own work, caring for the sick, making observations of the seals and birds, particularly the Emperor penguin, writing up zoological notes, working up his sketches from rough drawings he had made and extensive notes of colour details he had taken, he was always ready to put his own concerns on one side and lend a hand with other work if it was needed.

He was happy in feeling that the work he was doing was the right thing for him. In a letter to his wife he said :

" This work of Antarctic exploration is very different from the work I had planned for myself some years ago. And yet I do honestly believe that God's will is being worked out for us in what we are doing, and though it may seem to some rather more ' worldly ' and ' scientific ' than spiritual yet there is a spiritual work to be done here. And as for its main object, the acquisition of knowledge pure and simple, surely God means us to find out all we can of his works, and to work out our own salvation, realising that all things that have to do with our spiritual development ' are understood and clearly seen in things created,' and if it is right to search out his works in one corner of his Creation, it is right for some of us to go to the ends of the earth to search out others."

When the time came for the Southern journey, which was one of the main purposes of the Expedition, Wilson and Shackleton were chosen to be the two to accompany Scott on the last lap. Mr. Seaver speaks of this journey as " nothing but a voluntary sentence of three months' hard labour," and readers of the account of it in *The Voyage of the Discovery* will realise what a strain it was to the three men who took part in it. They journeyed into the trackless unknown, toiling over heavy surfaces, suffering from sunburn and frostbite and from the pangs of hunger, and faced with the heartbreaking necessity of driving the dog-teams to the last ounce of their strength. And yet at the end of a fatiguing day, if it were fine and clear, Wilson would spend two or three hours at the door of the tent, sketching with wonderful accuracy every detail of the fine mountainous coastline they were passing. Though threatened with snow blindness, from which he indeed suffered agonies during one period of the march, he still persisted, determined that, at whatever cost to himself, his record should be as complete as he could make it. On the return Shackleton fell ill. A persistent cough, with haemorrhage and breathlessness, snow-blindness and scurvy, made his condition very critical, and Scott and Wilson realised that the only way to save their companion was to return as quickly as possible. With grim determination they held on, doing all the camp work and all the pulling while Shackleton made the best pace he could on ski. Scott wrote : " Wilson has suffered from lameness for many a day. Each morning he has vainly attempted to disguise a limp, and his set face has shown me that there is much to be gone through before the stiffness wears off."

They both suffered from scurvy, but they reached the ship at last, and then Wilson's collapse showed what the journey had cost him.

5. Life at home.

Home again, and rejoicing in having his own little home where he and his wife lived simply and strenuously. "O. does all the cooking and house-cleaning and I do the kitchen grate and light the fire and clean the flue," he wrote to an aunt. Work poured in on him. His sketches were receiving well-merited appreciation and he was asked to illustrate a book on British Mammals and another on British Birds. Then, in March, 1905, he undertook a piece of work very much after his own heart when he was appointed by the Commission on the Investigation of Grouse Disease to try to find the cause of the disease which in certain years wrought havoc on the moors. In prospect a half-time job, it turned out to be very much a full-time one. Wilson carried out the work with the thoroughness characteristic of him. He would sit up all night on the moor to get a better knowledge of the habits of the grouse and her chicks, and it is recorded that on one occasion he slept one May night on a Forfarshire moor in order that he might obtain one or two drops of dew for the microscope, for it was in the dew that he rightly surmised that the infection lay.

His time was so filled to overflowing that he could only get through the work he had undertaken with the able and willing co-operation of his wife. But he was never daunted. To live life fully and intensively was far more important to Wilson than that life should be prolonged. He wrote on one occasion

"I can't bear people who always take for granted that one's main object is to save up one's health and strength, eyesight and what not, for when one is sixty. How on earth can they tell whether one is going to reach thirty? I think it's better to wear a thing while it's good and new, patching the odd corners as they wear out, instead of putting it away carefully year after year till at last the moths get in and you find it's no good when at last you think you will wear it."

6. South again.

When Scott planned a second journey to the South, the man of all others whom he wished to have with him was Wilson, and, with the ready concurrence of his wife, the latter accepted the position of Chief of the Scientific Staff and started on that expedition which ended so disastrously, the story of which has so often been told. (See Lesson Handbook for 1931, pp. 39-47: "Captain Scott: the Venture South.")

What Wilson had been to his companions of the "Discovery" days he was, with all that a wider and riper experience of life could add, to the officers and men who set sail on the "Terra

Nova." His quick sense of humour, his readiness to take part in any healthy fun, his wise counsel and ready help, endeared him to all. Scott wrote :

" Words must always fail me when I talk of Bill Wilson. I believe he really is the finest character I ever met—the closer one gets to him the more there is to admire. Every quality is so solid and dependable ; cannot you imagine how that counts down here ? Whatever the matter one knows that Bill will be sound, shrewdly practical, intensely loyal and quite unselfish. Add to this a wider knowledge of persons and things than is at first guessable, a quiet vein of humour and real consummate tact, and you have some idea of his values. I think he is the most popular member of the party, and that is saying much."

Professor Debenham, geologist to the Expedition, describes him in a storm that might have wrecked the vessel on the voyage out :

" Grave faces in the ward-room, talk of provisioning the boats, heavy work in the engine-room baling with buckets—and readiest, if possible, for the hard work, calmest in counsel and hopefulest in outlook is the same tall grave-looking man with the kindly smile. And one realised, as one toiled beside him, that there was a man who knew no fear, in whom there was some mysterious force that triumphed, some faith that upheld . . .

" . . . What of the work he did for others ? Perhaps the charm of it was that it was so rarely apparent and each member of the staff knew only for himself for how much of his inspiration and for how much of his data he had to thank Dr. Wilson's keen eyes and ready help. The phrase ' Ask Uncle Bill ' was likely to become a wardroom by-word."

Reference to the winter journey, undertaken that he might fill in the gaps in his knowledge of the development of the Emperor penguin, has been made at the beginning of the notes. Later came the journey to the South Pole, and Wilson was one of the five chosen by Scott to undertake the final stages of it. They started hopefully on the last lap, but they felt the cold keenly, and surfaces were often bad and pulling stiff. At last the Pole was reached, but their joy in this achievement lost some of its zest with the discovery that Amundsen had got there first. The story of the journey back is one of struggle against tremendous odds. Often heavy surfaces increased the strain of pulling, and bad weather delayed them. The low temperatures, biting winds, and insufficient food were having their effect, and snow-blindness, scurvy, and other ills added to their difficulties. Conditions became worse. Evans died and Oates became so ill that he realised he was a hindrance to the party and walked out into a blizzard to give the other three their chance of life. Finally, when Scott, Wilson and

Bowers were within eleven miles of their depot, a blizzard came which raged for days, and, with their food and fuel gone, they lay in their tent and faced the end calmly and courageously.

7. The faith that was in him.

What was it that made Wilson the confidant and mainstay of such a group of men as took part in Scott's last expedition? His diaries and his letters to his wife give the clue—an ardent faith which had to find expression in his life.

"Every bit of truth that comes into a man's heart burns in him and forces its way out either in his actions or in his words," he wrote on one occasion, and so it was with him. He was no ready acceptor of dogma, no man to give undue weight to the pronouncements of authority, unless those pronouncements found an acceptance in his own heart.

"Every doctrine which the Church presented had to be hammered out on the anvil of his own personal experience before he accepted the validity. Then it entered into the fibres of his own being as a living truth to be acted upon, as something which would shape character and determine conduct."—SEEVER.

A friend said of him, "For Wilson religion was a divine life, not a divine science."

Communion with God was a very real thing to him. He was very reticent about his deepest feelings, and his companions on the "Terra Nova" never knew until after his death how he made the crow's-nest his private chapel, going there regularly for quiet thought and prayer. He wrote to his wife, "I have spent the happiest times you can possibly imagine there . . . alone with God and with you." In those quiet times he felt very near to God and got a real, living sense of his Fatherhood and care. His intense appreciation of all that was beautiful brought him nearer to the God who created beauty.

"I feel inclined to kneel before anything that goes to my heart as being very beautiful, and the more humble and lowly and unasserting it is, the more I feel inclined to kneel before it as representing to me the presence of something very near to God and very holy."

Difficulties, pain and suffering were accepted by him in the firm conviction that there was no situation which could not be turned to good if properly accepted. He had a splendid carelessness, and having chosen what seemed to him the right path would follow it without overmuch regard for consequences. "Take life as it comes and do what lies straight in front of you," he wrote. "It's only real carelessness about one's own will and

absolute hope and confidence in God's that can teach one to believe that whatever is is best." And so, as he lay dying, Scott could write of him to his wife :

" His eyes have a comfortable blue look of hope and his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great scheme of the Almighty. I can do no more to comfort you than to tell you that he died as he lived, a brave true man,— the best of comrades and the staunchest of friends."

THE PLAY—"EVERYMAN."

NOTES BY NIGEL O. PARRY, M.A.

Bible Reading : Ecclesiastes 12.

Book References :

Everyman, etc. (Nelson Playbooks, No. 120. 9d.) Gives short acting notes.*Earlier English Drama.* (Nelson. 1s. 3d.) Gives twenty-two examples of early plays, including "Everyman."*Everyman, with Other Interludes.* (No. 381, Dent's Everyman Library. 2s.) Contains examples of Miracles, Moralities and Interludes.

Suggested Hymns :

F.H.B. (new) : 348, 141, 133, 138.*F.H.B.* (old) : 404, 127, 206.

Aim of the Lesson : To study together " the noblest interlude of death the religious imagination of the Middle Ages has given to the stage."

Notes on the Lesson.

If you will take down from the shelf a volume of the Everyman Library and glance at the end-papers, you will find two lines which have been taken as the Library's watchword :

" Everyman, I will go with thee and be thy guide
In thy most need to go by thy side."

These words were spoken by Knowledge to Everyman in the play we are now to study. The words are appropriate to our Movement and the play itself may be a fitting conclusion to a year's study which has covered the life of man from infancy to full development. The play is well worth reading and pondering over. In many parts of England it has been staged by Adult School members. Let us make or renew acquaintance with " one of the most perfect allegories ever formed."

1. The Morality Play.

For many centuries Miracle plays, depicting scenes from the Bible narrative or from the lives of the saints, were played, at

first in Latin in the churches, later in English in the streets of the towns. Many of these have come down to us and may be read in the books referred to above. Their popularity lasted for many years, but in time interest in them began to wane and experiments were made in other forms and subjects.

The chief objections to the Miracle plays were their great length—these cycles took up a full day, sometimes two—and the limitations put upon invention by the Bible narrative. The only characters that could be treated with any freedom were those not sketched in fully in the Bible—for example, the soldiers, Noah's wife, Herod and the Devil. Where comedy could be introduced, it appeared, and shortly afterwards broke out on independent lines in the form of little plays known as "Interludes." Tragedy found its freedom more slowly, but eventually appeared in a new type of play, brief and short-lived, known as a Morality play. To this class *Everyman* belongs.

The Morality play is, in a sense, a highly condensed form of the Miracle plays. Its theme is the Fall and Redemption of Man, but it is now presented in a short, dramatic form. The characters are no longer Biblical, but usually personifications of some quality in the human mind and character. Readers of *Pilgrim's Progress* will remember how Bunyan used allegory and gave us characters such as Faithful, Hopeful, Badman, Mercy, and so on. The characters in *Everyman* resemble these. We have God, Death, Everyman, Kindred, Cousin, Angel, Messenger and Doctor, but we also meet Fellowship, Goods, Good Deeds, Knowledge, Confession, Beauty, Strength, Discretion and Five Wits. To-day we have grown tired of this device and prefer to have our dramas played out by definite, if fictitious, characters. Can you imagine a modern play, such as *Journey's End*, with Public School Spirit, Love of Home, Patriotism, etc., as characters? But we must remember that we are concerning ourselves with a play of the early sixteenth century—itself an advance on much that had gone before it.

2. The story of the play.

"Here beginneth a treatise how the high Father of Heaven sendeth Death to summon every creature to come and give account of their lives in this world, and is in manner of a moral play."

Such is the text that appears on the title-page beneath the title, "The Summoning of Everyman." Below it appear two figures, the one Everyman, dressed as a Tudor gentleman, walking amongst flowers; the other, beckoning to him from ground strewn with crosses and bones, the gaunt figure of Death.

The play opens with a short prologue, spoken by Messenger, and then God speaks, upbraiding mankind for ingratitude and sin, though he had sent Christ to make sacrifice for them.

"I hanged between two, it cannot be denied ;
To get them life I suffered to be dead ;
I healed their feet, with thorns hurt was my head :
I could do no more than I did truly,
And now I see the people do clean forsake me.

Where art thou, Death, thou mighty messenger ? "

Death enters and is bidden to go and summon Everyman to come, bringing his account. Death does so :—

"Everyman, stand still ; whither art thou going
Thus gaily ? Hast thou thy Maker forgot ? "

When Everyman hears the message, he begs for a respite :

"O Death, thou comest when I had thee least in mind."

He offers a thousand pounds if he may have twelve more years to complete his account, but the only concession he can obtain is that he may take with him such friends for company as will consent to go with him. Death now leaves him for a space. Fellowship then enters and protests his undying friendship—

"For, in faith, and thou go to Hell,
I will not forsake thee by the way."

But when he hears of Everyman's pilgrimage he begs to be excused and makes off, leaving Everyman to reflect that

"It is said, in prosperity men friends may find,
Which in adversity be full unkind."

Kindred and Cousin now appear, but they, too, refuse to listen to his appeal. Likewise Goods, so closely packed away in chests and bags, who mocks at his distress and declares his intention to stay on to corrupt yet another soul. Everyman now bethinks him of Good Deeds, but she replies :

"Here I lie, cold in the ground ;
Thy sins hath me sore bound,
That I cannot stir."

Good Deeds, however, bids him have recourse to Knowledge, who in turn leads him to Confession. There he is prescribed a course of penance which has such a good effect on Good Deeds that she is able to rise up and join Everyman and Knowledge. Everyman's reckoning is now completed and he prepares for his journey.

He summons to him Strength, Discretion, Beauty and Five Wits, and, acting on their advice, visits the priest that he may partake of the blessed sacrament. On his return they set forth on their journey, but, nearing the churchyard, Everyman feels faint. And now the others take their farewell—Strength, Beauty, Discretion and Five Wits; Knowledge and Good Deeds alone remain, and Knowledge, too, though faithful, must stay behind. Good Deeds alone can accompany Everyman as he passes out of this life. The play ends with a welcome to Heaven by Angel, and an epilogue, spoken by Doctor, points the moral.

3. Notes on the Play.

1. The play was probably written about the close of the fifteenth century and is largely a translation of a Dutch play, *Elckerlijck*. The plain simplicity of the language is very refreshing.
2. The writer, who was undoubtedly a priest, naturally uses it to uphold the interests of the established faith of that day—respect for papal authority, the claims of the priesthood, the efficacy of the sacraments are all emphasised. The chief purpose of the sacred plays was instruction, and the drama in its passage to liberty clung to that purpose for many years. Think of the serious dramatists who have used the drama for a similar purpose to-day—e.g., Shaw and Galsworthy.
3. Do you consider that the writer has succeeded in making his characters live? Have you met such a man as Fellowship, the gushing friend of prosperity excusing himself in time of dire need?
4. What lines in the play do you consider well worthy of quotation?
5. Would you agree that a modern play such as *Outward Bound*, by Sutton Vane, is a good twentieth century morality play?

N.B.—If possible, the play should be read aloud in the School. There are several parts, but most of them are very short and could easily be written out. The whole play has only some 900 lines.

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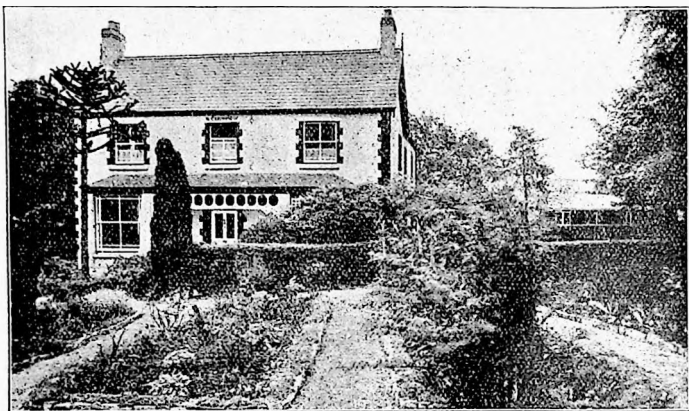
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